

PROFESSOR DREXEL – I

No. DCLI (651)

January 4, 2020

Blessed the souls being tried that persevere,
Especially when the trials are most severe.

As the crisis of Church and world continues relentlessly from one year to the next, at another New Year's beginning it may be the moment to return to messages of Our Lord from the early 1970's when countless good Catholics were starting to suffer seriously from the confusion and distress following on the imposition upon them of the new religion of the Second Vatican Council, which had just come to an end in 1965. One such victim of Vatican II was Fr. Albert Drexel (1889–1977), a prestigious professor of philology from the Vorarlberg in Austria but also a devout Catholic priest, to whom from 1922 Our Lord appeared with a message on every First Friday of the month, to guide his devotion. However, only from 1970 were the messages written down, to be gathered together until his death, after which they were published in a little book still available today, entitled *"Faith is greater than obedience."* No Catholic is obliged to believe that these are words of Our Lord Himself, but the First Friday messages from 1970 to 1977 are their own validation for many sheep that recognise in them the Master's voice. Here for instance is the message of March 5, 1976, from which the words above are taken, just when the Faith of the true Church and obedience to the false Church were coming into sharpest conflict:— *"The future looks dark for you. Your interior struggle for true perception and the way to take in the confusion is known to me. And so I shall enlighten you. My faithful son Marcel (Archbishop Lefebvre), who suffers a great deal for the faith, is going on the right path. He is like a light and pillar of truth, which many ordained priests of mine are betraying. **Faith is greater than obedience.** Therefore it is my will that the work of theological education for priests continues in the spirit and will of my son Marcel, for the salvation and great help of my one and true Church. "The spirit of the world has infiltrated the Church, and the Spirit of God has abandoned many hearts who were called to proclaim His Spirit. They talk about other things and lose themselves in the tricks and snares of Satan. And thus they corrupt the people and even the children (. . .) This spirit has penetrated the ecclesiastics and monasteries and convents, because the monks and nuns have lost and deserted the spirit of the Founders of their Orders. They have become a scandal for the people and the world. They have lost not only love towards My most holy Mother, but also reverence towards My sacramental*

presence. Instead the monks preach about things of the world, of luxury, of a life of pleasure, and the nuns do not talk about the holy angels, and many not even about the most holy Virgin and Mother Mary. Still, places do exist of quiet and of prayer, special shrines in which Mary, My Mother and the Mother of grace, is honoured.” Perhaps this message of 1976 is a little dated, insofar as the difference between the fruits of Vatican II and those of Archbishop Lefebvre have had time to make clear to many souls where the true Spirit of God is to be found. Today in fact the Archbishop is bearing more and more fruit outside of the limits of the Society he founded. Nevertheless, God’s true Church is still being torn to pieces by the modernist wolves in sheep’s clothing, and many souls are still being tempted to abandon the true Faith and the true Church. Let them heed one of many extracts from the messages to Fr Drexel, e.g. from New Year’s Day, 1971:— *“A darkness hangs over my holy Church. The confusion is growing; more and more priests become unfaithful to their mission and grace (. . .) but while the fruit of the wicked and godless ends in corruption, the fruit of the faithful souls shall blossom into a purer and more beautiful Church. Hail to those who understand the hour and remain in my love, confess My Mother, follow the path of the saints, and who confide in the guidance of the angels; these faithful souls shall shine in the darkness, shall not waver under attack and shall not crumble amidst trials . . .”* Kyrie eleison.

PROFESSOR DREXEL – II

No. DCLII (652)

January 11, 2020

The sharper here below the pain, distress,
The sweeter Heaven's incomparable redress!

As with many alleged messages from Heaven, if anyone were to say that the essence of the messages given to Professor Drexel from 1970 to 1977 is already in the Gospel, namely “Blessed are you when men revile and persecute you . . . for your reward is great in Heaven” (Mt. V, 11–12), they would be quite right. But if they went on to say that his messages are not necessary because they are already in the Gospel, they would be quite wrong. In the 1970's began the moral torture of many good Catholics torn by the priests of Vatican II between their Catholic faith and their Catholic obedience. It took Our Lord to tell souls like Prof. Drexler, again and again, that it was His own priests who had betrayed.

For indeed Catholics who for 400 years had been saved by their obedience to the faithful Council of Trent (1545–1563) could not, to begin with, grasp that the same obedience could no longer be given to the unfaithful Second Vatican Council (1962–1965). By 2020 the fidelity of Archbishop Lefebvre to the unchanging pre-Conciliar faith and Mass have had time to raise Tradition all over the Church (although there is still a long way to go), but in 1970 it was simply inconceivable except to a very few souls that the Catholic Pope and bishops and priests could be demolishing the Church. Hence the need for messages like this one of July 3, 1970 from Our Lord (as one may well believe) to Professor Drexel:—

“Be in good spirit and do not let yourself be discouraged by the unrest and attempted demolition of My Church, nor by the subversion of the order of the world. It is true that Satan and his demoniacal powers are in action as never before in the history of mankind and the Church. But through the influence of God and the action of the Holy Ghost, is not a Work being created, which, more than any other work, calls upon the help of the angels, the supernatural powers and the good spirits? This work is of divine origin!”

May all the faithful of My Church walk in peace and with firmness towards the future.

*Satan will rage, and his best helpers are the priests who have fallen away, interiorly and exteriorly, from their faith and their consecration. Mary Immaculate, never touched by sin, shall be victorious. Although **My flock that follows me and My cross, and that is faithful and with love believes in the holy presence of My Body and Blood, may become smaller, nevertheless faith and prayer, the profession of faith and hope, and the love of truth, shall triumph in the end.** The storms may rage. In nature they can crack rocks and burst dams. But God is all-powerful, truth is stronger, grace richer and more abundant, and therefore the Rock which I have founded will last until the end!"*

In the same vein are words from the message of March 5, 1971, to Professor Drexel:—

"Do not be discouraged by the present internal and external oppression of My Church. It is from within that the servants of God have become unfaithful to their vocation and their grace (. . .) These are the priests and theologians, as they call themselves, who have abandoned and betrayed me, and who are still persecuting me. Their number increases (. . .) Never since I walked visibly among men have the troubles of My one and true Church been so great as at this present time – and the distress is still growing.

Nevertheless, do not despair – even if the flock of which I as Divine and Good Shepherd spoke, becomes very small, that Church which I founded on Peter and which I compared to a rock, shall be destroyed neither from without nor from within. But you and all souls who have been entrusted to you by the Father, must continue to work for the Church, for the faith and for souls. The people helping you shall harvest blessings for their good deeds, and this blessing cannot be compared to anything in this world."

Kyrie eleison.

PROFESSOR DREXEL – III

No. DCLIII (653)

January 18, 2020

"Till then sit still, my soul. Foul deeds will rise,
Though all the world o'erwhelm them, to men's eyes." (*Hamlet*, I, 2)

In the third and last extracts for these "Comments" from the admirable book of Professor Drexel from the 1970's in Austria, "Faith is greater than Obedience," we are entitled to think that it is Our Lord speaking, because in itself the message is entirely orthodox, and in the context of the confusion in the Church which followed on Vatican II (1962–1965), it is a clear signpost that the official Church was going the wrong way, as it is still doing, well into the 20th century. For the Catholic clergy, the message is a clear warning: if you insist on following men's new direction so as to abandon God's true religion, you face a frightening condemnation in Hell when you die. For the Catholic lay-folk, the book is an encouragement equally clear: if with faith and courage you remain faithful to the true Church, your reward will be great in Heaven. For clergy and laity alike, the message is entirely up-to-date in 2020.

MAY, 1974.

Do not become dejected because of the confusion and heresies of unfaithful and apostate priests, whose body and sensual enjoyment count more than the love of My Church and of immortal souls. Let all the real, true believers know that the interior and exterior enemies of the Church shall perish – forever – unless they return with interior repentance to the one and only doctrine of the Church.

I tell you: Priests will arise, who are even now being trained, hidden away in silence for the future and for the time – coming soon – when with an apostolic spirit, following in the footsteps of the saints, for that divine order and for that unity of My Catholic Church which I desire, they will step forward with a holy reverence for the mystery and miracle of the Holy Eucharist. (This is surely a prophecy of the young priests of Tradition who would start coming out of Écône in small but significant numbers in 1976.)

JULY, 1975.

My Church lives in the midst of apostasy and destruction. She lives on among numerous

faithful and loyal people. In the history of My Church, there have always been times of decline, desertion and devastation, because of bad priests and tepid shepherds. But the spirit of God is stronger, and upon the ruins and graveyard of infidelity and betrayal it has raised up the Church and caused it to blossom again, only smaller than before. My servant Marcel's work in Écône is not about to perish! (The "Marcel" here mentioned is of course Archbishop Lefebvre who founded in 1970 the Traditional seminary of Écône.)

MARCH, 1976.

My faithful son Marcel, who is suffering so much for the sake of the Faith, is on the right track. He is like a light and pillar of truth, which many ordained priests of Mine are betraying. Faith is greater than

obedience. Therefore, it is My will that the work for the theological education of priests should continue, in the spirit and according to the will of My son Marcel, so as to contribute powerfully to the rescue of My one true Church. (Whoever has ears to hear, has here the clearest endorsement of Catholic Tradition.)

DECEMBER, 1976.

Those who prepare themselves for the priesthood and enter seminaries under the diocesan bishops, enter without having a whole or deep faith in Transsubstantiation; and not a few priestly candidates flirt with the idea of one day getting married. Therefore, the time is not far away when people will be without priests in many places.

Yet those priests who see in the sacramental Sacrifice of the Mass the truest and holiest of sacrifices, and who celebrate with a holy reverence the mystery of My Body and Blood, as does My worthy servant Marcel, are persecuted, despised, and outlawed.

Kyrie eleison.

“...INTO TEMPTATION...” ?

No. DCLIV (654)

January 25, 2020

God, test me, punish or humiliate,
But let fall into sin not be my fate.

POPE INDISPENSABLE – I

No. DCLV (655)

February 1, 2020

However much the sheep are left in the lurch,
Nobody but the Pope unites the Church.

As the years slip by, one after another, without the insane situation of the Church seeming to improve, Catholics who follow Tradition keep asking themselves, why cannot at least our Traditional priests get together and stop fighting one another? They all believe in the same Tradition of the Church, they are all agreed that the Second Vatican Council was a disaster for the Church. They all know that fighting among priests is unedifying and discouraging for the followers of Tradition. Why then can they not forget their differences and concentrate on what unites all of them, that is, on what the Church teaches and does, and has always taught and done, to save souls? This question has an answer, and to help Catholics to persevere in the Faith, they may need to be reminded of it at regular intervals.

Always assuming that this crisis of the Church is nothing normal in Church history but is an integral part of the one and only lead-up to the one and only end of the world, then if there is in these “Comments” a pair of words most often chosen to pin down the structure of that crisis, it is “Truth” and “Authority.” The crisis had its origins much further back than Vatican II, notably in the “Reformation” let loose by Luther (1483–1546), but whereas up until Vatican II the Catholic Church fought to keep the Protestant poison out, at Vatican II the highest Catholic Authority, two Popes and 2,000 bishops, gave up the fight and let the poison in. This meant that the Council texts are characterised by ambiguity, because Catholic appearances had to be maintained, but underneath the appearances the real thrust of the texts, the “spirit of the Council,” is towards assimilation of the liberalism and modernism which followed on Protestantism, and which will empty out any remaining Catholicism as soon as it is allowed to do so.

This means that at the Council, Catholic Authority essentially abandoned Catholic Truth to adopt a doctrine more in tune with modern times. And since Catholic Authority and Catholic Truth had now parted company, then Catholics, to remain

Catholic, had – and still have – to make a terrible choice: either they cleave to the Church authorities from the Pope downwards and let go of Catholic doctrine, or they cleave to the doctrine and let go of Catholic Authority, or they choose one of the many possible compromises anywhere between the two poles. In any case the sheep are scattered, through no fault of their own when compared with the fault of the two Shepherds and 2,000 shepherds who were responsible for Church Authority betraying Church Truth at the Council. In this split between Truth and Authority lies the heart of today's half-century old crisis.

And since Truth is vital to the one true religion of the one true God, and His own authority is essential for the protection of that one Truth from all the effects in men of original sin, then the only possible solution for the crisis that will put an end to the schizophrenia and scattering of the sheep is when the Shepherd and shepherds, Pope and bishops, will return to the Catholic Truth. That is certainly not happening yet, in the Church or in the Society of St Pius X, which is still – to all appearances – striving to get back under the authority of the Conciliar churchmen. (And Archbishop Lefebvre? “He’s dead,” some will say!)

Therefore until Almighty God – nobody less can do it! – puts the Pope back on his feet, and the Pope in turn, “once converted, strengthens his brethren” (Lk.XXII, 32), in other words straightens out the world's bishops, until then this crisis can only go on getting worse, until we have learned our lesson and God has mercy upon us. Until then, as the English proverb has it, “What can't be cured, must be endured.”

Kyrie eleison.

POPE INDISPENSABLE – II

No. DCLVI (656)

February 8, 2020

Traditionalists, Tradition gives no hope
Of your uniting under a truthless Pope.

It is to the unfaithfulness of Catholic Authority to Catholic Truth at the Second Vatican Council that these “Comments” last week (DCLV, Feb.1) attributed the unprecedented crisis of the Catholic Church, now well over 50 years old. The logical conclusion was that the crisis will only come to an end when Catholic Authority comes back to the Truth, because the Truth does not change, and so it cannot move to rejoin the Pope and bishops who are meant to be defending it. Moreover it was stated that the Pope must restore the bishops, and that Almighty God alone can restore the Pope, and that God will put the Pope back on his feet only “when we have learned our lesson.” That is because if God lifted us back up the mud-slide too soon, we naughty human beings would profit merely to slide down once more. God cannot afford to be too generous with our perverse generation. So what lesson or lessons do we need to be taught?

Amongst others, that the world cannot do without a sane Church, and the Church to be sane must have a sane Pope, and the sane Pope must be obeyed. For example, by the time Vatican II came to an end at the end of 1965, the churchmen were in full-blooded apostasy. Yet still God gave mankind another chance. In front of Paul VI was the pressing question of artificial means of birth control, contraception for short. Conditions in modern cities were persuading a mass of bishops, priests and lay-folk that the Church’s strict and ancient condemnation had to be relaxed, that the modern city was right and that the unchanging rule of the Church, in other words God, was wrong. Paul VI too wanted to make the rule easier.

However, when the commission of experts which he had appointed to study the question made their report, he himself saw that the rule could not be relaxed. His final arguments for maintaining the rule have not the force of the old arguments based on the immutable natural law, but nevertheless Paul VI did uphold the essential law in his Encyclical “*Humanae Vitae*” of 1968. But when he published it, all hell promptly

broke loose in the Church. And in 1969 he imposed on the entire Church the Novus Ordo Mass. Is it idle speculation that if the bishops and priests had obeyed the Pope, instead of rejecting God's unchanging law, God might have spared them the New Mass? As it was, disobeying the Pope when he was faithful to God's law, they all contributed to the breakdown of Authority in the Church. All bets were then off, and chaos took over inside the Church.

Here is a classic example of Truth needing Authority, of the world needing the Church and of the Church needing the Pope. Especially in today's big city, men cannot see what is wrong with contraception, on the contrary, it seems to be mere common sense. Thus if there is no divine Authority to forbid contraception, nothing and nobody else will stand up to the human passions which drive towards it. In this way Vatican II (*Gaudium et Spes* # 48) suggested that in the act of marriage recreation comes before procreation, and it opened the flood-gates to divorce, adultery, pre-birth then post-birth abortion, euthanasia, homosexuality, gender change, and horrors yet unknown, but all implicit in the breakdown of the subordination of recreation to procreation. Mother Church always knew that to smash the act of marriage is to smash successively marriage, the individual person, the family, society, the nation and the world. This chaos is where we are today. Such is the need of Authority.

And the most important Authority is that of the Church, to impose upon men's erring minds God's infallible Truth, and upon their wayward wills God's eternal Law, so that they can get to His Heaven and avoid their Hell. And to embody that Authority and to project it before men, the Incarnate God instituted His One Catholic Church as a monarchy of which the single ruler is the Roman Pope, who alone has the mission and the grace to govern and to hold together, in the Catholic Truth, all members of the Church. It follows that when he quits the Truth, as with Vatican II, then the sheep are necessarily scattered, because nobody other than the Pope has from God the mission or the grace to unite them (cf. Lk. XXII, 32).

Kyrie eleison.

ARCHBISHOP'S AUTHORITY – I

No. DCLVII (657)

February 15, 2020

Catholic priests, cut to each other slack.
Catholics, pray they have one another's back.

Let us illustrate the relationship between Catholic Truth and Catholic Authority with the concrete example of the Athanasius of modern times that God gave us to show us the way through our pre-apocalyptic crisis: Archbishop Lefebvre (1905–1991). When the mass of the Church's leaders were persuaded at Vatican II to change the nature of the Faith, and a few years later in the name of obedience to abandon the true rite of the Mass, by the strength of his faith the Archbishop remained faithful to the Church's unchanging Truth and showed that it is the heart and soul of its divine Authority. As the Spanish proverb says, "Obedience is not the servant of obedience."

Certainly the Archbishop believed in the Church's authority to give commands to its members at all levels for the salvation of their souls. That is why in the first few years of the existence of the Society of St Pius X (1970–1974) he took care to obey Canon Law and the Pope, Paul VI, as far as he was able, but when officials sent from Rome to inspect his Seminary in Écône departed far from Catholic Truth in things they said to seminarians, he wrote his famous Declaration of November, 1974, in protest against the whole of Rome's abandoning the Catholic faith for the new Conciliar religion, and this Declaration served like a charter for what emerged as the Traditional movement at the Mass of Lille in the summer of 1976.

Now the Archbishop himself always resolutely denied that he was the leader of Tradition, because to this day Catholic Tradition is an unofficial movement and has no kind of official structure. Nor was he the only leader among Traditionalists, nor did all of them agree with him or pay him homage. Nevertheless a large number of Catholics saw in him their leader, trusted him and followed his lead. Why? Because in him they saw the continuation of that Catholic Faith by which alone they could save their souls. In other words the Archbishop may have had no official authority over them, because jurisdiction is the prerogative of Church officials duly elected or appointed, but he built up until his death an enormous moral authority by his

faithfulness to the true Faith. In other words his truth created his authority, unofficial but real, whereas the officials' lack of Truth has been undermining their Authority ever since.

The dependence of authority, at least Catholic authority, upon truth, was as clear as clear could be.

However, with the Society of St Pius X which the Archbishop founded in 1970, things were slightly different, because here he did receive from the official Church some jurisdiction from Bishop Charrière of the Diocese of Geneva, Lausanne and Fribourg, a jurisdiction which he cherished because it proved that he was not making things up as he went along but was doing work of the Church. And so he did his best to govern the SSPX as though he was the normal head of a normal Catholic Congregation under Rome, which the defence of the true Faith gave him every right to do. However, the public and official Romans used all their jurisdiction to give him the lie, thereby alienating from him a mass of Catholics who would otherwise have followed him.

Moreover, the Newchurch that they were creating all around him meant that even inside the Society his authority was seriously weakened. For instance, if before the Council a priest dissatisfied with his diocesan bishop applied to enter the diocese of another, the second bishop naturally consulted the first about the applicant, and if the first advised the second to have nothing to do with him, that was the immediate end of the application. On the contrary, if a Society priest dissatisfied with the Society applied to join a Newchurch diocese, the Newchurch bishop was liable to "welcome him back into the official fold" as a fugitive from the "Lefebvrist schism." Thus the Archbishop was not supported by his brother bishops, which meant that he could not discipline his priests inside the Society as he should have been able to. His authority was walking on eggshells, insofar as he had at his disposal no sanction with which to keep wayward priests in check. Thus lack of truth in the Newchurch left truth in the Society without the Catholic authority due to it to protect it.

Therefore to make up for the lack of unity in Truth coming from the hierarchy, Traditional priests today must exercise a more than normal forbearance towards one another, and Traditional Catholics must pray more than usual for their priests to find this forbearance. It is not impossible.

Kyrie eleison.

ARCHBISHOP'S AUTHORITY – II

No. DCLVIII (658)

February 22, 2020

Authority comes from above, not from below.
Cut off above, beneath it cannot flow.

DCLV – in theory, the Pope's authority is indispensable to the Church. DCLVI – in theory, priests need absolutely the Pope to unite them. DCLVII – in practice, Archbishop Lefebvre's authority was seriously handicapped by his not having the living Pope behind him. DCLVIII – in practice, the Archbishop exercised the authority he still had in at least three different ways, depending on the subjects over whom he exercised it: those who asked him to exercise authority over them on his terms, or those who asked only for a partial authority on their own terms, or those who asked for none at all.

Notice first of all how the classification is not by the authority, but by those under it. In other words, the subjects are, to a certain extent, "calling the shots." This abnormal situation in the Church is the direct result of Vatican II, where Catholic Authority radically undermined itself by its wholesale betrayal of Catholic Truth, when it attempted to replace God's objective religion with a man-made substitute, and to change the God-centred Catholic Church into the man-centred Newchurch. By this Council all Catholic priests were essentially discredited, as they remain to this day, and so will remain, until the churchmen return to telling God's Truth. Then they will recover their full Authority.

Those who asked the Archbishop to exercise his authority on his terms were of course the members of the Catholic Congregations which he himself founded, notably of secular priests but also of religious Brothers and Sisters and Tertiaries. These Congregations he made as normal as possible, with grades of obedience to himself as the Superior General, with vows at ordinations for the priests and solemn promises on formal entry of priests, Brothers or Sisters into their corresponding Congregations. The vows were to God, and in case of need have often been dissolved (discreetly) by Roman authority, as is normal. The promises have depended rather more on the choice of those who made them, and here the authority of the Archbishop was

seriously undermined, as told in last week's "Comments," by his being condemned officially by the Pope and his fellow-bishops. If a priest decided to leave the Society for liberalism on the left or for sedevacantism on the right, the Archbishop could, as he said, do nothing more than cut off all future contact, in order that such priests could not pretend that they were still on good terms with the Society. They had chosen to do without him.

Those who, secondly, asked the Archbishop to exercise his authority on their own terms, for instance to receive the sacrament of Confirmation, he would readily satisfy, as far as he could within the norms of the Church, because of the Church crisis which makes questionable the validity of Confirmations conferred with the Newrite of Confirmation. On the one hand, he said, Catholics have a right to certainly valid sacraments, and if on the other hand they wanted nothing further to do with him personally, that was their choice and their responsibility before God.

And thirdly, for those who asked him in no way to exercise authority over him, like a large number of Traditional priests who were sympathetic to his Society but who never wanted to join it, he was always generous with whatever contact, friendship, encouragement or advice they may have asked of him, but never did he remotely pretend or behave as though he had any authority over them. And the same with the laity. Many Catholics never agreed with the stand he took, apparently opposed to the Pope, but he was unfailingly courteous and ready to answer questions, if only the questioner was remotely deserving of an answer. And it was the objectivity and reasonableness of his answers which turned many Newchurchers into Traditionalists who would put themselves under his ministry or the guidance of his priests.

In brief, the Council crippled Church Authority, but where there was a will there was a way, or at least a substitute way, for souls to seek eternal salvation, which is extremely difficult without priests. Through the Archbishop especially but not only, God guaranteed this substitute way for souls, which is still there.

Kyrie eleison.

VALTORTA FRUITS

No. DCLIX (659)

February 29, 2020

Fierce opposition, such as the *Poem* knows,
Can be from the Devil. Its readership just grows.

Our Lord Jesus Christ never expected his sheep to be, still less to pretend to be, great theologians, but he did expect them to have enough common sense to be able, in case of somebody or something confusing, to judge them by their fruits. You will know them by their fruits; Mt. VII, 15-20. Now the works of Maria Valtorta (bed-ridden Italian spinster, 1897-1961), especially her *Poem of the Man-God* (1943-1947), are highly controversial, with her defenders being as enthusiastic as her attackers are violent. Then what are her fruits? Here is a testimony received recently by the editor of these Comments; adapted as usual for these Comments;

*I would like to share with you my astonishment over the Poem of the Man-God by Maria Valtorta, following on my patient reading of all ten volumes, and after arguing with the books editor and with writers who support Maria Valtorta. I had already heard you quoting in private this Italian mystic, but then the attack on the Poem by Fr. H. and its subsequent stigmatisation by the Society of St Pius X made me hang back for ten years before actually reading it. However, Providence finally put in my hands a copy of this highly detailed version of the Gospel, and of a biography of Maria Valtorta, both of which I read carefully, with pencil in hand to make notes. After five months of hard labour, I was surprised to find how orthodox the ten books are, and **how much good they did to my own soul and to all my family.***

There are Dominicans who condemn it. I find that unfortunate. Have they actually read it? I am made to feel as though it is taboo to talk about it in the open. I have also studied everything about how the work came into existence (it was approved by Pius XII), and I find unjust the way in which Traditionalists have put this noble victim soul on trial and condemned her. I fear for her critics lest her revelations are truly from Our Lord, and are

meant for our own times.

*The back issues of your "Comments" from 2011 and 2012 on the Poem are a true consolation for someone like myself who feels as though he is committing a fault when he uses for his daily spiritual nourishment "The Gospel as it was revealed to me" (the Poem's alternative title). We have got hold of a variety of versions of this monumental Life of Jesus: not only the ten full volumes for adults, but also handsomely produced picture books for children from the age of eight years old, and a simplified version for 13-year olds. The result is that **the whole family is united in these luminous pages** on the Man-God and His relations with the world, with His Mother, and above all for our own times, with Judas Iscariot. His relations with the other eleven Apostles, the holy women and His enemies are equally edifying.*

To understand today's Passion of the Church, suffering and dying at the hands of her own ministers, it is particularly helpful to compare the modern character and liberal nature of Judas, traitor within the Church as he is portrayed in the Poem, with our own Conciliar churchmen, but also I would add with the sleepy liberal "Christian" inside each of us. For indeed the drama is playing out not only at the head of the Church but also in and through the families giving up the fight to live in accordance with the Gospel, exactly as it was revealed to Maria Valtorta. (Here ends the reader's testimony)

In conclusion, the *Poem of the Man-God* of Maria Valtorta is highly controversial, but it need not be. On the one hand it is not on a par with the four Gospels or with Holy Scripture, nor has it been declared authentic by the Church, nor is it necessary for salvation, nor is it to the taste of all serious Catholics. Nor is it claimed to be any of these things by any Catholic in his right mind. On the other hand, as with the Shroud of Turin or the Tilma of Our Lady of Guadalupe, the astonishing evidence for the *Poem's* authenticity seems only to increase with the passage of time. It has put countless souls on the spiritual path of conversion or perfection, towards salvation. And it has been warmly recommended and approved by numbers of serious Catholics, including theologians and bishops. As Pius XII said about the *Poem*, "Let him that hath ears to hear, hear."

Kyrie eleison.

MODERNISM'S MALICE – I

No. DCLX (660)

March 7, 2020

Catholic leaders, when will you ever grasp
The plague that holds your Church in its firm clasp?

If the Society of St Pius X is no longer an outstanding spearhead of the defence of the Catholic Faith as it was under Archbishop Lefebvre (1905–1991), that is surely because his successors at the head of the Society never understood as well as he did the full malice of that error presently devastating the Church, which is modernism. In fact towards the end of his days the Archbishop is quoted as saying that if only he had read sooner in his career the *History of Liberal Catholicism in France from 1870 to 1914* by Fr. Emmanuel Barbier (1851–1925), he would have given to his seminarians a different direction. If this remark is authentic, it suggests that even the Archbishop had been overtaken by the malice of modernity. Similarly the valiant founder of the periodical *Si si no no* in Italy, Don Francesco Putti (1909–1984), is quoted as having told his good friend, the Archbishop, “Half of your seminarians are modernists.”

But the malice of modernity is easy to underestimate, because it has been building up in the West for centuries, and because all Westerners are soaked in it from the cradle to the grave. From this modernity came modernism in the Church, precisely to adapt to it, and this same modernity provided the background of all Council Fathers in the 1960's, and of the Archbishop's successors from the 1980's onwards. In fact it can only have been by a special grace of God that the Archbishop saw the problem as clearly as he did.

Let us suggest how the failure to understand modernism underlies most of his successors' errors –

1 *95% of the texts of Vatican II are acceptable.* On the contrary, Archbishop Lefebvre said that the problem with Vatican II is not so much even its great errors of religious liberty, collegiality and ecumenism as the subjectivism suffusing all its texts, whereby objective truth, God and the Catholic Faith dissolve ultimately into nothingness. By the Copernican revolution wrought in philosophy by Kant (1724–1804) and denounced by Pius X in *Pascendi* (1907), instead of the subject turning around the

object, henceforth the object was to turn around the subject. Around this madness now turns the entire world.

2 True, the Council was bad, but it is losing its grip on Romans today. Really? And Pachamama? Since when have we seen such public idolatry in the Vatican Gardens and in churches of Rome itself?

3 It is no use for the Society to wait until Rome converts from its modernism, but if they are willing to accept us "as we are" it means that Rome is on its way to converting, so we should come to an agreement. Indeed it is useless to wait for the Roman modernists to convert, because they are liberals. It takes a miracle to convert a liberal (Fr Vallet), because liberalism is a comfortable and flattering trap out of which humanly speaking it is virtually impossible to climb without a miracle, and that miracle for world and Church will be the Consecration of Russia, not a Society that is going the liberals' way. If they accept "as is" the formerly recalcitrant SSPX, that is only because the SSPX is no longer anti-liberal as it once was, because the salt of the Society has lost its savour (cf. Mt. V, 13).

4 We need patience and tact in order to understand how the Romans think in order not to offend them.

To understand how these modernists in Rome think, we need humility and realism and shattering courses in *Pascendi* in order to make sure that we properly understand the virus of their modernism, vicious and highly contagious, before we go anywhere near them. What they would most need, if they could take it, is to be offended and shocked out of their modernism, until they grasp what Fr Calmel meant when he said, "A modernist is a heretic combined with a traitor."

5 No proper agreement between Rome and the Society has been signed, so no harm is yet done.

There has been immense harm in a series of partial agreements, e.g. on confessions and marriages, by which large numbers of Society priests and laity understand less and less what their Founder meant when he wrote in his last book that any priest wishing to keep the Faith should stay away from these Romans. They may be "nice" men. They may "mean well." But, objectively, they are murdering Mother Church.

Kyrie eleison.

MODERNISM'S MALICE – II

No. DCLXI (661)

March 14, 2020

Before God, humbleness alone suits man.
Before God, pride destroys a man, if it can.

The malice of modernism is a huge subject, no less than that of a whole world turning against its Creator at the end of a process lasting several centuries, when at the height of the Middle Ages Christendom tipped over from rising to falling instead. The rise had begun in 33AD of course, when Our Incarnate Lord founded God's one true Church by His sacrifice on the Cross. The Middle Ages might be dated from the Pontificate of Gregory the Great (590–604), lasting nearly a millennium until the outbreak of Protestantism and the onset of the modern age in 1517.

But there was a huge difference, naturally, between mankind's attitude towards Christ and His Church before and after the Middle Ages: before the Middle Ages Christianity was proving itself steadily more and more to be the best foundation for civilisation, whereas after the Middle Ages it had amply proved itself, so that after the Middle Ages its superiority to all other religions had to be recognised even while it was being in practice refused. This means that all substitutes for Catholicism that have followed the Middle Ages are characterised by a hypocrisy that needed to be steadily more subtle in order to pass itself off as the true replacement for Catholicism.

Thus Luther brutally rejected Catholicism but still pretended that his revolution was a "Reformation," and after the Catholic Church threw off Luther, the revolutionary Jansenists created in the 16th century a Protestant form of Catholicism. The Jansenists in turn morphed into liberals in the 18th century, pretending to have in their Freemasonry a superiorly enlightened cult to that of Protestants or Catholics, and when the true Church resolutely threw off Freemasonry from the 18th century onwards, then the liberals disguised themselves as liberal Catholics in the 19th century and as "up-dated" or superiorly Catholic liberals in the 20th century. St Pius X rapidly diagnosed and dismissed this Modernism in *Pascendi*, but by passing itself off still more subtly as an up-dated Catholicism, it swept almost the whole Church with it at Vatican II (1962–1965), and in the 21st century the disguise was so good that even

the official Society of St Pius X, founded to resist that Neo-modernism, was essentially swept away also.

Humanly speaking, it is daunting to realise in 2020 how little Catholic resistance is left to this rise of the Devil and of his attacks against the Church, but this is what the all-wise God has chosen to allow, and without question He is still looking after His “little flock,” as Our Lord calls it: *“Fear not, little flock, for it is your Father’s pleasure to give you the kingdom. Sell your possessions and give alms; provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also.”* (Lk. XII, 32–34). In other words, renounce money and materialism, because Our Lord warns us that we cannot serve two gods at the same time, and if we serve Mammon, we cannot serve God (Mt. VI, 24).

And if we recognise how vulnerable we are to the subtle errors and lies and blasphemies of the Devil which have overwhelmed the world all around us, then by way of antidote let us pray the Rosary of Our Lady, preferably all 15 Mysteries a day, because She and She alone has him under her feet, as any good image of Her, picture or statue, reminds us, and so overwhelming is the evil today that 15 Mysteries are not too many, if they are at all reasonable and possible.

How it is that a humble Jewish maiden is more than a match for Satan with all his “pomp and works” is God’s secret, revealed both by Our Lord – *“I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to infants”* (Mt. XI, 25) – and by St Paul – *“God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong”* (I Cor. 18–30). Next week, a closer look into the hypocrisy of modernism.

Kyrie eleison.

MODERNISM'S MALICE – III

No. DCLXII (662)

March 21, 2020

In the beginning was my towering mind.
It leaves God's poor reality far behind!

If there is any one thing that a Catholic priest needs to know and to understand thoroughly today, it is the one key sentence at the heart of St Pius X's great Encyclical letter, *Pascendi*, written in 1907 to defend the Church and mankind from the deadly threat of modernism. Modernism is that movement of thought and action by which men give up changing the world to fit Christ and His Church, and work instead on changing Christ and His Church to fit the modern world. And what is the key sentence from *Pascendi* by which this is to be done? Here it is, from paragraph 6 (or thereabouts) of the Encyclical:

"Human reason is confined entirely within the field of *phenomena*, i.e. things perceptible to the senses and in the manner in which they are perceptible; it has no right and no power to go beyond these limits."

In other words the human mind, which in fact is all day long reading behind what appears to the senses, is finally declared by modern man to be incapable of reading behind the appearances! In other words what looks to me like a door might be a wall, what looks to me like a wall might in fact be the door. From which it would follow that I might better try to walk through the wall than through the door! Of course this is such utter stupidity that nobody will be surprised to know that even modern followers of Immanuel Kant (1732–1804) who invented the stupidity, rarely actually try to walk through walls. In other words they succeed in living by not taking their own philosophy seriously. Here is why modern philosophy has gotten for itself such a bad name. Yet the utterly stupid Kant reigns supreme in the philosophy department of almost all "universities" of our own time! How can that possibly be?

Because Kant is the great Liberator. It is he who once and for all liberated the mind from reality. It is he who decreed that the mind is free from external reality because it has no access to it! The mind cannot get to reality as it is in itself, the "Ding an sich," because it cannot get behind what the senses show to it. No matter if I can only live by

assuming 24/7 both that my senses are telling me what is real around me, and that my mind or intellect is capable of deciphering or of “intelliging” what my senses tell me. From Kant onwards, reality around me is of less and less interest. What matters is “transcendental philosophy” as he calls it, i.e. thinking which will climb the heights and plumb the depths of my fantasy quite independently of humdrum day-to-day reality such as doors and walls. My mind has taken off! My mind is free from reality! Henceforth anything I want is “true”! In fact the word “Truth” has taken on a quite different meaning. In fact all words take on a transcendental meaning. Liberty reigns in my head!

Yet if you insist on pulling me back to what you call the real world, then I can still choose to assume, like all poor non-universitarians, that to continue to survive (“ugh!”) in the humdrum world (“ugh!”), it is best not to try to walk through what look like walls, and best not to try eating stones. In other words my mind is transcendently superior to, and free from, all your base “common sense” (“ugh!”), but I can still operate in accordance with it – when I choose to – for purposes of daily living (“ugh!”).

Now liberty is the real religion of modern man, and it is the apparent religion, that which has all the trappings but none of the substance of religion, in the lives of far too many Catholics. As St Paul says, “In the end times . . . men will be . . . holding the form of religion but denying the power of it” (II Tim. III, 1–5), in other words keeping the appearances but denying the substance. What are such Catholics? They are precisely Kantian Catholics, or modernists, because almost everybody today is Kantian, because almost everybody today worships liberty, and it is Kant who finally gave them the key to get out of the prison of God’s reality and to escape into clouds of transcendental modernity. I can always submit to God again for as long as I choose, but He can no longer keep me in bonds. I am free, I am free, I am free!

The incredible perversity, pride and perfidy of Kant should be coming into view. More than ever,

Lord, have mercy.

WORLD TRANSFORMED

No. DCLXIII (663)

March 28, 2020

Were earthly leaders angels, we would miss
What God meant for us, which is heavenly bliss.

Two events are shaking the world, the corona-virus and the breakdown of what has been the world's financial system for, maybe, the last two centuries. The two events may well be connected. Several commentators are actually mentioning Almighty God, at least in connection with the worldwide spread of the corona-virus, because that spread is like a plague, and in times past when there was no other remedy, plagues would often make men turn to God. But that God – who has not changed – is almost certainly playing a more important part in both events today than most people think.

Is that to say that God caused the worldwide corona-virus infection? Indirectly, yes, because He foresaw it from eternity and decided to let it happen. And what greater good might His permission for the infection be bringing about? We have seen the governments of many countries impose such restrictions on movements of their citizens that these countries are virtually brought to a halt. That is giving to the citizens a serious chance firstly to realise how fragile is the functioning of their much vaunted modern way of life: neither is it so robust, nor are they such champions of reality, as they may have thought. And secondly, by the serious interruption of their normal rat-race they are being given time and opportunity they would never normally have to reflect on that rat-race: Who am I? What is my life? What am I doing with it? Where am I going? Alas, many modern citizens thus providentially slowed down will only want to speed up again so as to distract themselves from thoughts that evoke anything higher than their all-engrossing rat-race . . .

Another reason why God may not directly have caused the corona-virus is the amount of serious speculation that the virus comes not from God's Nature but from men's laboratories, where viruses of Nature are made artificially much more harmful and contagious in order to serve as potential weapons of war. And if that is where the corona-virus came from, who can men blame for it except other men?

And then there is not only the fabrication of the virus but also its release – how did it

escape from the laboratories to threaten mankind? Was the escape an accident, or was it a deliberate release? Again, there is much speculation that it was not an accident, but criminally timed to coincide with the crashing of the world's financial system, also engineered. The virus would help the crash in two ways: firstly it would, however briefly, bring to a halt a significant part of the functioning of the world's economies, forcing bankruptcies and a widespread increase of indebtedness and enslavement to the global Money Power; and secondly, an exaggerated panic over the virus in the same globalists' media would serve to distract mankind from its enslavement taking an important step forwards. Certainly if the financial crash was deliberate, the coincidence of the virus was a windfall for whoever was behind the crash.

And so was, or is, anybody behind the March crash of the world's stock markets, which is by no means over? Of course there was. The Money Power, controlling the governments with which it works, has so much money at its disposal that it can swing at will supposedly free stock markets, up or down. Such crashes as of this March are designed to cause a great transfer of wealth from little investors to the Money Power. In this case it created from 1987 a 33-year rising market to lure them in, and once they were well in, it crashed the market to strip them of their assets while it has itself bet on the falling market and made a fortune. And the governments protect the Money Power because it bought them off long ago.

And Almighty God? "My children, if you insist on worshipping Mammon and materialism instead of Me, this is what will happen to you. You have scorned My religion to replace it with politics. You have worshipped your governments instead of your God. You have believed in money instead of charity towards your fellow-men. Are you now surprised that governments, politics and money let you down? Or are you hurt that I let them let you down? Children, I am offering you Paradise, and for all eternity!"

Kyrie eleison.

THURSDAY THOUGHTS

No. DCLXIV (664)

April 3, 2020

Our Lord's Church, friends, runs on the lines of God
And not on ours, howe'er that may seem odd.

Most likely many readers know from the Holy Week liturgy, normally celebrated next week, the Gospel narratives of the Passion of Our Lord, but they may not have thought about how many of the various moments of the Passion can be applied to the situation of Catholics today. Take for example the captivity of Our Lord in the Garden of Gethsemane. He said many things, each of which is a world in interpretation.

On the Thursday evening Jerusalem is full of pilgrims from Judaea, Galilee and the Diaspora, and there is an electric tension throughout the city because everybody that is anybody is there for the great Feast of the Passover, and the tension centres around Jesus. He is dearly loved by his Apostles and disciples and the large number of people that he has taught and healed and consoled and helped over the last three years of his earthly ministry. On the other hand it seems that the religious authorities of the Temple, the chief priests and the scribes and pharisees, disapprove of him severely, and want him absolutely out of the way. What has he done wrong? And what are they going to do to him? The whole city is abuzz with Jesus.

In this tense atmosphere He has held the Last Supper with His Apostles, adding strange but immensely serious ceremonies to those of the Old Testament, and speaking as though He is about to leave them. He sends Judas Iscariot on his way, and then He leads the others out to the Garden of Gethsemane. The Apostles are frightened and uneasy, but Peter is ready to fight, having brought a sword with him. Eight out of the eleven Jesus leaves behind, taking Peter, James and John still deeper into the olive grove, where He asks them to pray, warning them that if they do not pray, temptation may catch them. Then he leaves them too behind, and He prays alone His terrible Agony in three parts, finding them asleep each time He rejoins them. Finally Judas Iscariot brings on the Temple Guard to arrest Our Lord, away from the people who risked protecting Him, and betrays Him with a kiss. Peter is

furious, whips out his sword, and in defence of his beloved Master slashes off the ear of a servant of the High Priest, only to be told by Jesus to put up his sword. Jesus gives three reasons.

Firstly, “All who take the sword will perish by the sword.” Our Lord needs to be not the Knave of Clubs, but the King of Hearts, in the essentially spiritual struggle for the eternal salvation of souls. This He can never do by means of violence which will beget only counter-violence. Secondly, similarly, “Do you think that I cannot appeal to my Father, and He will at once send me more than twelve legions of angels?” Obviously, the Creator of the universe has ample physical force to overthrow whole armies of enemies of His Son, but that is not how They would win souls, on the contrary. Superior force would merely alienate souls physically crushed by God. And thirdly, “How then should the Scriptures be fulfilled, that it must be so?” The plan of God, consigned to Holy Scripture, has been from all eternity that Jesus will get through to souls (a minority) by Himself being crushed! Jesus will win by being, as we say today, at least to all appearances, a “loser”! At this point Peter is the one who “loses it,” and in total incomprehension of his beloved Master, he runs away, followed by the ten other Apostles.

Like many a male Traditionalist today, Peter is a men’s man. He is “macho.” He lacks nothing in faith or courage or devotion to his divine Master, but he has slept instead of praying in the Garden. Had he prayed instead of sleeping, his thoughts could have been divine instead of human, all too human, and he might have understood that Jesus was marching to a far higher drum than Peter’s, however courageous and devoted Peter may have been. By liberalism or sedevacantism, Catholics today slice off not only an ear of one of the High Priest’s servants, they slice off the High Priest’s very own head by soft quasi-heresy or hard quasi-schism. But has not Our Lord Himself warned us that His Church too will win by losing? At world’s end (Lk. XVIII, 8), will it not almost have disappeared? Mystery . . .

Kyrie eleison.

CHURCH'S ENTOMBMENT – I

No. DCLXV (665)

April 11, 2020

By little groups the Church, entombed, can live,
And rising again all kinds of life will give.

If Our Lady of La Salette and the Venerable Bartholomew Holzhauser are to be believed, then what we are living through today is only the end of the Fifth Age of the world, it is not yet the end of the Seventh and last Age of the world. The Fifth Age is set fair to end in a great Chastisement, prelude to the brief Sixth Age which will be the greatest and most glorious triumph of the Church in all its history, prelude in its turn to the Seventh Age which will see the rise of the Antichrist, the greatest persecution of all Church history and the closing down of the world as we know it, to be mysteriously replaced by “new heavens and a new earth” (II Pet. III, 13). If this is what St Peter, the Ven. Holzhauser and Our Lady of La Salette meant, then certainly the Church will rise again from its present tomb well before it takes off at world's end for Heaven. The question is, how will it survive in, and get out of, its present tomb?

The essential point to grasp is that the Church belongs to God, that the Church is directed by the Spirit of God, and that the action of this Holy Spirit is comparable to that of the wind which blows where it wills, we know it is there because we can hear it, but we know not where it comes from nor where it goes (John III, 8). Therefore God's thoughts are going to be way above our thoughts as men, and we need to get used to, for instance, the first being last and the last being first (Mt. XX, 16). Thus from 1970 when the Society of St Pius X was founded, until 2012 when its leaders set conditions for the Society to go back under the Conciliar Romans, the Society was a front-runner in the defence of the Faith, but ever since 2012 it has been officially like a lap-dog of the Romans. The System had swallowed up the Society, and from being one of the first, it began turning into one of the last, because the Devil will not let it stop halfway down.

At this point many Catholics of Tradition wished with all their heart that a post-Society would arise to take the Society's place. But a post-Society may well not have been the will of God. The 2010's were no longer the 1970's or 1980's when

Archbishop Lefebvre had been able to build the worldwide Society. The disintegration of hearts and minds was much further advanced than in the 1970's, and since 2012 if anything it is speeding up. See how little common sense men have today, less and less all the time. Of course the grace of God can make integral Catholics out of disintegrated human beings, but God will rarely force men's free-will, and so if men insist on turning their insides into the likes of a muddy marsh, the helicopter of God's supernatural grace may not even try to land, for fear of disappearing in the mud.

Certainly God will maintain the Church through the 2020's. By means of a "Resistance" movement with neither structure nor organisation, and with endemic strife between the members resisting one another? If all resisters share at least the same true Faith, their movement may yet be a front-runner in the defence of the Faith, and their lack of structure may even be an advantage if it means that there is no one head whose capture is all too liable to mean the fall of the whole structure, because modern man knows not how to obey or to disobey. And if those resisting have in addition a minimum of good sense and charity, then they may even get on together without having to devour one another. And if the "Resistance" is not a label to be proud of, that is not a bad thing either, because the situation has gone way beyond mere labels.

In any case what is vitally necessary for Catholics wishing to save their souls by keeping the Faith is to see how and why the world around us undermines and corrupts their Catholic Faith. It is not necessarily by lack of good will or of good intentions, on the contrary. Whereas the original Protestants were open and bitter enemies of the Faith, their successors, worldwide liberals, can be sincerely friendly towards Catholics just as long as Catholics share their deep down principle that truth can only be subjective; that there is only one Dogma, according to which all other dogmas are optional; that ideas do not matter; that "All you need is love"; that all religions have the same one God, and so on. This Dogma has become so instinctive that it is no longer even discussed, which is why it is so dangerous. Truth is ruled out of court even before it can set foot in the courtroom. But if there is no truth, how can there be a true God?

Kyrie eleison.

DANIEL'S PRAYER

No. DCLXVI (666)

April 18, 2020

Our sins it is that cause us all our woes.
Let us repent, or else the problem grows.

The Internet these days is full of commentaries and analyses, each more interesting than the last, about the corona-virus and the turbulent state of finance all over the world, but few of these commentaries touch on what is most important of all in this double – or single – upheaval, and that is what it shows of relations between all men and their God: world-wide apostasy. This is a huge crime, for which the corona-collapse is a punishment not remotely as heavy as the scourges that will follow if men do not return to God. But as things stand, a mass of His own Chosen People by Faith, the Catholics, are gladly following Vatican II, because it loosened the old discipline and enabled them to adore themselves instead of God. We should all be on our knees, begging God for forgiveness, as did Daniel in the Old Testament. Here is his mighty prayer of IX, 3–19, needing little adaptation to the New Testament today:—

3 Then I turned my face to the Lord God, seeking him by prayer and supplications with fasting and sackcloth and ashes. 4 I prayed to the Lord my God and made confession, saying, "O Lord, the great and terrible God, who keeps covenant and steadfast love with those who love him and keep his commandments, 5 we have sinned and done wrong and acted wickedly and rebelled, turning aside from thy commandments and ordinances; 6 we have not listened to thy faithful Popes before Vatican II, who spoke in thy name to our kings, our presidents, and our fathers, and to all the peoples of the world. 7 To thee, O Lord, belongs righteousness, but to us confusion of face, as at this day, to the men of the Church, to the inhabitants of Rome, and to all Catholics, those that are near and those that are far away, in all the lands where thou hast raised them, because of the disguised apostasy which they have committed against thee. 8 To us, O Lord, belongs confusion of face, to our kings, to our presidents, and to our fathers, because we have sinned against thee. 9 To the Lord our God belong mercy and forgiveness; because we have rebelled against him, 10 and have not obeyed the voice of the Lord our God by following his laws, which he set before us by his faithful servants. 11 All the Church has transgressed thy law and turned aside, refusing to obey thy voice. And the curse

and oath which are written in the law of Moses the servant of God have been poured out upon us, because we have sinned against him. 12 He has confirmed his words, which he spoke against us and against our rulers who ruled us, by bringing upon us a great calamity; for under the whole heaven there has not been done the like of what has been done against the true Rome. 13 As it is written in the law of Moses, all this calamity has come upon us, yet we have not entreated the favour of the Lord our God, turning from our iniquities and giving heed to thy truth. 14 Therefore the Lord has kept ready the calamity and has brought it upon us; for the Lord our God is righteous in all the works which he has done, and we have not obeyed his voice. 15 And now, O Lord our God, who didst bring thy Church down two thousand years with a mighty hand, and hast made thee a name, as at this day, we have sinned, we have done wickedly. 16 O Lord, according to all thy righteous acts, let thy anger and thy wrath turn away from thy city of Rome, thy holy hill; because for our sins, and for the iniquities of our fathers, Rome and thy people have become a byword among all who are round about us. 17 Now therefore, O our God, hearken to the prayers of thy servants and to their supplications, and for thy own sake, O Lord, cause thy face to shine upon thy sanctuary, which is desolate. 18 O my God, incline thy ear and hear; open thy eyes and behold our desolations, and behold the Church which is called by thy name; for we do not present our supplications before thee on the ground of our righteousness, but on the ground of thy great mercy. 19 O Lord, hear; O Lord, forgive; O Lord, give heed and act; delay not, for thy own sake, O my God, because thy city and thy people are called by thy name.”

Kyrie eleison.

CHURCH'S ENTOMBMENT – II

No. DCLXVII (667)

April 25, 2020

To save us, what solutions must be sown?
Since Fatima, all Catholics have known.

Two weeks ago these “Comments” raised a double question as to how the Catholic Church, in its present distress, comparable to the time spent by Our Lord between His crucifixion and His resurrection, could firstly survive in its “tomb” and secondly rise from it. A first part of the answer was in general, that in what Almighty God can or will do He is not limited to what human beings can think of, in fact He can be expected to do the unexpected. In the fifth joyful Mystery of the Holy Rosary His own Mother was baffled by the apparent indifference to her happiness of her otherwise wholly obedient Son.

Then in particular, these “Comments” suggested that while it is absolutely abnormal for the Church to survive as in a tomb, virtually without the help from above of an orthodox Pope or bishops, without the structure of an official diocese or parish or Congregation, nevertheless where there is the true Faith and a minimum of good sense and charity, the Church can survive even in small and disjointed groups, at least for a while, until Providence restores a normal hierarchy to put an end to the disorder. For instance we can look at the disorder around us today and we can say that it is the end of the Church, but if God has allowed it, it is certain that it is not the end of the Church, which He could never allow (Mt. XXVIII, 20).

There remains the second half of the question raised two weeks ago, namely how the Church is going to be able to get out of its present tomb, or rise from it. The question has a special importance, because the temptation is to see the problem in too human a way and to look for a too human answer. Thus whereas Archbishop Lefebvre used to say that the solution is in God's hands – and that is the truth, not just an easy way out – his successors at the head of the Society of St Pius X took the position that we cannot wait indefinitely to resolve the Society's unsatisfactory status within the true Church. Instead we must seek to

obtain as soon as possible the official recognition which is due to the Society's fidelity,

and which will be of immense benefit to the entire Church. And on this basis the Archbishop's successors at various moments since 2012 have rejoiced at coming within an ace, they have said, of sealing an agreement with Rome which would at last have granted to the Society the official recognition that it deserves.

But these successors had lost the wood for the trees. What is today's Rome if not wedded and welded to the new religion of Pachamama and Vatican II? And what was the Archbishop's Society if not a bastion of the true Faith to be defended by the formation of true priests to continue the true Catholic religion as before Vatican II? The confrontation was direct, because the change of religion was radical. Therefore if today's Rome granted – or grants – anything to the Society, it can only be if the Society drops its guard. Thus the officialising of Society marriages and confessions has done much to disarm Society resistance to official Rome, and through official Rome to its Conciliar religion and to the worldwide apostasy.

What the Archbishop's successors have not grasped, as the Archbishop very much did, is the supernatural breadth and depth of this apostasy. They are too close to it. They are too close to the modern world out of which it springs. That is why they look for human answers to a problem which can only have a divine solution. The problem is far beyond the calculation, manoeuvring or politics of men, even churchmen.

Like Daniel, men must turn to God, and to turn to God we must go through His Mother, as God made clear at Fatima in 1917, just when the modern problem was arising in all its force, with the Communist Revolution in Russia. In fact God gave us the supernatural solution just as the Devil must have thought he was really winning, and that solution is the Consecration (not secularisation), of Russia (not all the world), to the Immaculate Heart of Mary (not even to the Sacred Heart), by the Pope (not by the authorities of any other than the Catholic religion), in union with all the Catholic bishops of the world (not by the Pope alone). And here is how the Church will climb out of its tomb. And here alone is how, because His Mother has said so. Let the Society urge all its priests and followers to practise intensely the first Saturdays, to contribute to obtaining that Consecration.

Kyrie eleison.

HOIST LADDER! – I

No. DCLXVIII (668)

May 2, 2020

In vain the Romans trampled. That is why
The swine now coo like doves. Oh my, oh my!

Many people who should be listening to Archbishop Lefebvre are no longer doing so, as though they know better, or as though at the end of his life, after he had bequeathed four bishops to the Society of St Pius X to ensure its survival, he had nothing more to say or to do of any importance. But in September of 1990 Providence granted him to give in Écône a retreat to his priests in which he could hand on to them – or at least to those that had ears to hear – his guidelines for their future. Let us quote again one of the most important passages, and sigh with sorrow that he was not listened to, or was not understood:—

This fight between the Church and liberal modernists is the same fight as that of Vatican II. It is not that complicated. And the effects are far-reaching. The more one analyses the documents of Vatican II together with the interpretation given them by the authorities of the Church after the Council, and the more one realises that the problem is not just certain errors like ecumenism, religious liberty, collegiality or a form of liberalism, it is a whole perversion of the mind. It is a new philosophy, based on the modern philosophy of modernism. The book which a German theologian Johannes Dörmann has just published, and which I hope can soon be in your hands, is very instructive in this regard. He is commenting on the thinking of Pope John-Paul II, in particular on a retreat which he preached in the Vatican while he was still just a bishop. Dörmann shows that the Pope's thinking is entirely subjective. And on re-reading his speeches, one realises that that is the case. Despite the appearances, it is not Catholic.

The Pope's understanding of God, of Our Lord, comes from the depths of man's consciousness and not from any objective Revelation to which he adheres with his mind. Man constructs his own idea of God. Recently for instance the Pope said that the idea of the Trinity can only have arisen very lately, because man's inner psychology had to be capable of rising to the Holy Trinity. Therefore the idea of the Trinity came not from any outer revelation but from the inner depths of man's consciousness. Here is a totally different concept of Revelation, Faith

and philosophy, and it is a total perversion. How do we get out of it? I have no idea, but in any case that is the reality. These are no small errors. We are running into a line of philosophy going back to Descartes and Kant, the whole line of modern philosophers who paved the way for the Revolution. (. . .)

The Archbishop then quotes Pope John-Paul himself saying that the ecumenical movement is his “prime pastoral concern,” as we see put into practice by his constant receiving of delegations from all kinds of sects and religions, and yet, says the Archbishop, all this ecumenism has not made the Church advance one little bit, nor can it do so – all it has done is to confirm non-Catholics in their errors without trying to convert them. Finally the Archbishop quotes the Pope’s Secretary of State, Cardinal Casaroli, in a then recent address to the United Nations Commission for the Rights of Man, quoting in turn the Pope to the effect that religious liberty is like a corner-stone of the building of the rights of man. *Man, and every man, is the central preoccupation of the Holy See, as he is undoubtedly also yours*, concludes the Cardinal. And the Archbishop concludes, for the Society priests in front of him at the retreat –

All we can do is pull up the ladder (i.e. cut all contact) . There is nothing we can do with these people, because we have nothing in common with them.

This is the correct conclusion whenever one is faced by people who start out from a denial of reality outside the mind, or else of the mind’s ability to know that extra-mental objective reality. They are mentally sick, like swine in front of whom pearls should not be thrown, says Our Lord, “lest they trample them under foot and turn to attack you” (Mt. VII, 6). For has Conciliar Rome over the last 20 years done anything other than turn to attack the Society in its striving by contacts to obtain official recognition?

Kyrie eleison.

HOIST LADDER – II

No. DCLXIX (669)

May 9, 2020

From Rome, as long as Pachamama reigns,
I need to stay away – that needs no brains.

Last week these “Comments” started out from words of Archbishop Lefebvre in 1990 on the mindset of the officials at the top of the Conciliar Church in Rome, and they finished with his strong conclusion –

All we can do is pull up the ladder (i.e. cut all contact) . There is nothing we can do with these people, because we have nothing in common with them.

Such words may seem to be lacking either in charity, or at least in the respect due to the princes of the Church of Our Lord, but in fact they are neither uncharitable nor disrespectful, because the very purpose of Our Lord’s Church is 1/ the Faith on which 2/ must be based charity and 3/ respect for the officials who are meant to be caring for that Church.

1/ “Without faith it is impossible to please God. For whoever would draw near to God must believe that He exists and that He rewards those who seek Him.” (Hebrews XI, 6). (Atheists, if you wish you could believe in God, notice immediately that “He rewards those who seek Him,” and if you do persevere in seeking Him, your reward will most likely be that you will find Him, as many quotations in Scripture attest, but that is a story for another time.) All spiritual souls, by which alone human beings live, come from God in accordance with His wish that they use their brief lives to choose to return to Him for eternal bliss in His heaven. However, while that choice is encouraged by all the goodness in creation, it is discouraged by the soul’s three great enemies, the world, the flesh and the Devil, and by all the evil that God chooses to allow in his creation, so that there is a genuine choice to be made, requiring virtue, otherwise I will incline away from God towards the evil.

Now such is the display of goodness in God’s creation that those who see it and still do not believe in God are called by St Paul “inexcusable” (Romans, I, 20).

Nevertheless God Himself normally remains invisible (e.g. Col. I, 15), so that the

prime virtue needed to begin to make one's way towards Him is the virtue of faith, by which I choose to make the jump, from what I see with my eyes to what or Who I must know with my mind is behind what I see with my eyes. Hence the Council of Trent (VI, 6) calls faith "the foundation of salvation," and the Catholic Church by its Creeds simply spells out what I need to believe in order to have faith in the truth, and not falsehoods, about God.

2/ Now there cannot be a desire in a human will which is not preceded by some thought in the same person's mind. A desire without object is a non-desire. That object is presented to a human will by a mind.

Now charity is a kind of desire seated in the will, so it presupposes a thought in the mind. And if the charity is to be truly supernatural and not just humanist or sentimental, it presupposes a supernatural object in the mind, and that is the supernatural object which is believed in by faith. Therefore true charity presupposes true faith, and without true supernatural faith there cannot be true charity. It follows that if today's Roman officials have a faith at least seriously contaminated by Vatican II, as is certainly the case, then people wishing to keep the true Faith must be seriously warned to stay away from such officials lest their own faith be also contaminated. In other words they must be told to "pull up the ladder."

3/ And while to those "seated on the chair of Moses" (Mt. XXIII, 2) is due all respect due to the chair of Moses, all the more to the See of Rome, and while to high Church officials is due all charity towards souls with a tremendous responsibility at their Particular Judgment, nevertheless the Catholic faith comes first, so that neither the respect nor the charity can include my exposing my own soul or anyone else's to contamination of our faith by imprudent contacts risking just such contamination. the Conciliarists in 2020 are still crusaders for the idolatry of man peddled by their wretched Council. Archbishop Lefebvre was right – pull up the ladder. Catholics and Conciliarists are in a war of religions, a war to the death.

Kyrie eleison.

HOIST LADDER – III

No. DCLXX (670)

May 16, 2020

Like doves, Conciliar Romans seem to coo,
But prey they rip apart, like falcons do.

The last two issues of these “Comments,” # 668 and # 669 of May 2 and 9 respectively, sought to defend the apparent harshness of Archbishop Lefebvre’s parting advice in 1990 to the priests of the Society he founded when he said to them that they should have nothing further to do with the Church’s Conciliar officials in Rome. # 668 underlined the gravity of the subjectivism denounced by the Archbishop as underlying all the Council’s main documents. # 669 recognised that respect and charity are due to the highest officials of Our Lord’s true Church, but repeated yet again that their subjectivism is so grave for the Church’s Faith that the due respect and charity had to be measured by the Faith and not the reverse.

However, the “apparent harshness” may need further defence, and those “Comments” some explanation.

Firstly, a brief reminder of some Society history of those crucial years between 1988 and 2012. In 1988 the Archbishop at the end of a long and outstanding career in the Church’s service apparently performed a grave disservice to the Church by consecrating four bishops against the express will of Pope John-Paul II in order to defend the Faith and the Church from the ravages of the new Conciliar religion being promoted worldwide by the Pope. Of course the Pope did not understand his action, and behaved like a swine in the comparison of Our Lord warning us not to throw pearls in front of swine because they will trample on the pearls and then turn and rend us ourselves. Indeed until 2000 John-Paul II trampled upon the Church’s Tradition as defended by the Archbishop and did his best to “rend” the Society.

However, all over the world there were serious and believing Catholics who fully understood and supported the Archbishop, and who so rallied to his support that the Society arguably enjoyed its golden years in defending the Faith between 1988 and 2000. As a result, not only did the trampling of Rome and the Pope upon the Society not succeed, but it was even counter-productive, attracting more and more customers

to buy the Church's true pearls of Tradition, thanks to the Archbishop and his Society. The official Church's failure to tread those pearls into the mud became absolutely clear with the success of the Society's Jubilee Year Pilgrimage to Rome in the spring of 2000. That was when the "swine" of Rome switched their strategy from the stick to the carrot, and began cooing like doves in order to entice the Society to descend from its impregnable fortress of doctrine down to the shifting sands of diplomacy.

And the Archbishop having died in 1991, his charisma and wisdom were no longer there to prevent his relatively young successors from being seduced by the cooing of the apparent doves.

And so the battle-lines in the fight for the Faith seem to have been re-drawn, with the official Society having gone over to the enemy, so that it is now more angry with the lightweight "Resistance" than it is with heavyweight Conciliar Rome. In fairness however, the present Society leaders have not yet signed over the store, and a good number of Society priests are truly opposed to their store being signed over. But any Catholic must wish that the Society never cease to stand for what the Archbishop stood for.

And his "harshness"? Pachamama is merely one very clear example of how right he was to sound the alarm and to take action in the wake of Vatican II. The same "swine" as later had cooed like doves also at the Council (1962–1965) to fool a huge number of Catholic sheep and shepherds at the time, by no means all of whom woke up later or in the next 55 years to date. But the Archbishop had learned to value the good philosophy he had been given at the seminary to fortify his common sense, and so he judged everything in the light of true principles and the Faith. In that light the modern world and its wretched Council are a sorry affair, leaving only an appearance of Christianity while the substance is becoming something completely different. To say, take to the hills and do not look back, is only what God Himself told Lot. It is good advice, however difficult now to apply, for a world being confined in folly.

Kyrie eleison.

MEN LACKING

No. DCLXXI (671)

May 23, 2020

Will men be men again, not soft and silly?
If not, they'll have to suffer, willy-nilly!

When Authority abandons Truth in the Catholic Church as it has been doing ever since Vatican II, then it is easier said than done to walk the fine line between heresy on the left and schism on the right. So it is not surprising if an unusually sharp remark like that of Archbishop Lefebvre quoted in the last two issues of these “Comments” (“Hoist the ladder . . .”) arouses interest.

One layman even doubted the authenticity of the remark – could the sweet Archbishop really have said such a thing? Oh yes, he did. The original words are a little less elegant than the polished quotation, but the substance is identical – “With that, all that’s left is to pull up the ladder. There’s nothing to be done with these people (the Conciliar Romans). What have we got in common with them? Nothing! It’s not possible. It’s not possible” (6 Sept. 1990). The 1990 audio tape reference is Audio – Retrec – PASCALE90 or SACERDOTALE90. (However, let anyone wishing to check the quotation for himself beware of “revised” collections of the Archbishop’s tapes, because any words of his strongly opposed, like these to the Conciliarists in Rome, may well have been cut out by “editors” of the pro-Rome Newsociety.)

Another reader who reacted to the quotation is a priest, from the Novus Ordo, but now firmly established in a Newsociety Priory in Switzerland (without having been conditionally re-ordained, as best we know).

He thinks that “things really look different today” because the present generation of officials in Rome are a different breed from those that the Archbishop was reacting to in the 1980’s, and the best of them want a genuine restoration of the Church. He concludes that to adopt the Archbishop’s attitude today leaves only two solutions – either the “Resistance” or sedevacantism.

But, Father, while the present breed of Church leaders may be different men from the

traitor-priests of the Archbishop's time, who did all they could to destroy the true Church, have they understood (or read) *Pascendi*? And what use are sweet and well-meaning Church authorities to the Faith or to the Church or to the SSPX or to the "Resistance," if they have not grasped that the problem is rubber minds which cannot even conceive of truth condemning error or of dogma condemning heresy? A rubber mind sympathetic to Tradition is basically no more use to Tradition than a rubber mind condemning Tradition. Nor is it true that things are "really different" from the Archbishop's time. The sign that a priest has really understood the problem is when – at least figuratively – he wants to go down to Rome with a machine-gun and send all sweetie-pies to meet their Maker, as Putin would say. In brief, the "Resistance" must stay on the road, otherwise the road will be torn up to provide stones to cry out the Truth in place of the silent shepherds and their non-barking dogs (cf. Lk XIX, 40). The "Resistance" must not, may not, give way!

Finally a good priest seeks to console us with the news from a Society Prior that the Newsociety Superior General told a meeting in February of all Newsociety Priors in France that discussions between the SSPX and Rome are at a standstill because the SSPX is still insisting on doctrine first – well done, Fr Pagliarani – while Rome insists on fixing first a practical agreement. But need Rome even be concerned? Need it not merely wait for the ripe fruit to fall into its lap? Bishop Tissier is now so unwell that reportedly a room is being hospitalised inside Écône for him to retire to. Only two SSPX bishops remain to look after its worldwide needs. So either the Superior General must submit to Rome's terms for the consecration of further bishops, continuing his predecessor's disastrous conciliating of Church leaders who, however sweet they are, have lost the Faith, as the Archbishop said. Or he must consecrate more bishops without the Pope's permission, as the Archbishop did. But would the Newsociety still follow in the Archbishop's heroic line, of defying the (at least) objective traitors in Rome? One may doubt it.

Kyrie eleison.

ADMIRABLE APPEAL

No. DCLXXII (672)

May 30, 2020

At last! Some churchmen are not being “nice.”
To fight the Devil, they need to pay that price!

Ever since governments all over the world clamped down on the lives of their citizens over two months ago because of dishonest reports of the danger of the “corona-virus” let loose from China, honest experts have contradicted these reports. Included in that clamp-down were severe measures taken against Catholics attending Mass or any of the Holy Week liturgy. And at the time Church leaders and laity set up little resistance. But earlier this month some churchmen published an “Appeal for Church and World” in which at last the sinister forces behind the so-called “pandemic” were openly denounced, even if they were not clearly named. It was high time that Catholics received guidance from high-ranking churchmen that they are being led like sheep to the slaughter by wolves of the Antichrist disguised as friends of mankind. Here is a summary of the 1375-word Appeal –

*In today's crisis, we undersigned Church leaders consider we are in duty bound to make this Appeal to all Catholics and souls of good will. People's rights have been violated by worldwide government measures taken on the excuse of the coronavirus to restrict their liberties when the facts show that the media panic raised over the virus has been exaggerated out of all proportion. **We believe that there are powers interested in creating panic among the world's population with the sole aim of permanently imposing unacceptable forms of restriction on freedoms, of controlling people and tracking their movements, and that this is a disturbing prelude to the realisation of a world government beyond all control.** Such measures have wrecked many an economy, and encouraged foreign interference, whereas governments must protect their citizens and not indulge in social engineering to split families and isolate individuals.*

*Let scientists tell the truth and beware of **shady business interests** and of **pharmaceutical companies** seeking huge profits by expensive cures for the not so dangerous virus. Let governments rigorously avoid all systems of tracking or locating their citizens, and let them not support **the hidden intentions of supranational bodies that have very strong***

*commercial and political interests in the plan to do so. Let citizens be free to refuse vaccines, and let self-styled “experts” enjoy no kind of immunity from prosecution. Let the media tell the truth and not practise various forms of censorship as are now being practised, to impose a single way of thinking, in fact **a subtle dictatorship of opinion**, all the more effective for being subtle.*

And last but not least, let everyone remember that Our Lord Jesus Christ granted to His Church an entire independence from the State to worship God and to teach and govern citizens in accordance with her own purposes, the glory of God and the salvation of souls. The State may not interfere in any ruling of the Church upon her own affairs, nor may it in any way limit the sovereignty of God’s own true Church, nor may it in any way restrict or ban public worship or Catholic priests doing their priestly duty. Therefore let all coronavirus restrictions upon Catholic worship be removed. If citizens have duties towards the State, so also they have rights, which include respect for natural law and for God’s interests coming first.

*We are fighting against an invisible enemy that seeks to divide citizens, to separate children from parents, grandchildren from grandparents, souls from priests, students from teachers, and so on, in brief to erase centuries of Christian civilisation by an odious technological tyranny in which nameless and faceless people can decide the fate of the world by confining us to a virtual reality. But Christ will win. We pray for government leaders who face a special responsibility before the judgment seat of God, We beg Our Lord to protect His Church. And may Our Lady defeat the plans of the **children of darkness**.*

And this appeal was signed by dozens of eminent laymen, in addition to several leading churchmen.

Kyrie eleison.

MODERNISM'S MALICE – IV

No. DCLXXIII (673)

June 6, 2020

The Council's perfidy had no precedent,
So out of true had man, by Kant, been bent.

These "Comments" of March 21 last claimed to be bringing into view "the incredible perversity, pride and perfidy" of Kant. That may seem strong language coming from a Catholic concerning a famous and merely worldly philosopher, but he is not merely worldly. Who that really knows the Revolution in the Church of Vatican II (1962–1965) would not recognise perversity, pride and perfidy as being its hallmarks? Strong language again? Let us see firstly how each of these three hallmarks applies to the principle that the mind is incapable of knowing its own object, extra-mental reality, for which it was designed by God (but Kantism was designed by Kant as a fortress precisely to shut out God, said the great theologian, Fr. Garrigou-Lagrange [1877–1964]). And secondly, how the three marks apply to 1960's Conciliarism.

PERVENSITY of Kantism When in his *Summa Theologiae* (2a2ae, 154, art.12) St Thomas Aquinas wishes to prove the supreme malice of homosexuality amongst the sins of impurity, he does it by comparing it with the denial of the principles of thinking inborn in the nature of the mind. But Kant denies not just one or two natural principles of the mind, he denies the application of every single inborn principle of the mind to external reality. Kantism is supremely perverse, and is not that conclusion corroborated by how widespread is the sin against nature among students in our Kantian "universities"?

and of Conciliarism Among Council documents, *Dei Verbum* section 8 paragraph 2 gives an ambiguous definition of living Tradition, in the name of which John-Paul II condemned that unchanging Catholic Tradition in the name of which Archbishop Lefebvre had just consecrated four bishops in June of 1988. In other words, Catholic Truth so changes down the ages that the Archbishop's version of objective and unchanging Tradition is no longer acceptable. This melting of Catholic Truth is totally perverse.

PRIDE of Kantism If the "Thing in itself" created by God is unknowable to me on

the other side of the appearances, where my mind cannot reach, and if, as Kantism holds, I recompose the thing from the sense appearances in accordance with the prior laws of my own mind, then I become the creator of things, they are fabricated by me, and I take the place of God. For indeed God very rarely makes Himself perceptible to the human senses – even Incarnate and touched by St Thomas, the Apostle still needed an act of faith to believe in His godhead (Jn. XX, 28) – so God is behind the sense-appearances, so, for Kant, He is inaccessible to my mind. He depends on my will to believe in Him, thus: *Not what I know but what I want is what is real. Now I want God. So God is real.* If this is the basis of God's existence, could it be more fragile? And if God depends on me to want Him for Him to exist, could pride be more insane?

and of Conciliarism As Fr Calderón makes abundantly clear in his study of Vatican II, *Prometheus*, the key to the modern man to whom it is the Council's purpose to adapt the religion of God, is liberty. Modern man will accept no objective truth imprisoning his mind, no objective law commanding his will, no grace healing his nature for any other purpose than nature's own freedom. In brief, modern man will have nothing and nobody superior to him. He is the supreme creature by his freedom. Also, he is more free than God because he is free to choose evil, which God is not. Again, could pride be more mad?

PERFIDY of Kantism To deny, as does Kantism, that the mind can know anything beyond the sense-appearances, is not to deny that things are what they are, it is merely to make the utterly absurd pretention that they depend on my mind to be what they are. Thus for purposes of living, even surviving, my great mind is bound to fabricate meals on the appearance of my kitchen-table, otherwise I will get rather hungry. And similarly I will fabricate all things necessary for daily existence. So I can behave in daily life just like a normal non-Kantian, and deceive people that I am not crazy at all. Only if I tell them that my mind fabricated the breakfast will they realise that they are dealing with a madman. Thus I can hide from view my radical inward betrayal of outward reality. This is potentially perfidious.

and of Conciliarism Vatican II is not just potentially but actually perfidious because, again as Fr Calderón makes abundantly clear, its very essence was to create a new man-centred humanism which would be able to pass itself off as being still God-centred Catholicism. Objective disguise and deceit were written into the Council's charter from the very beginning.

Kyrie eleison.

MODERNISM'S MALICE – V

No. DCLXXIV (674)

June 13, 2020

Bad doctrine need not mean good will is bad.
Good will need not mean doctrine good is had.

There is at least one more important consideration to be presented before we leave modernism alone (at least for the time being), and it is a prophecy of Fr Frederick Faber (1814–1863), concerning our own times, which has surely appeared already more than once in these “Comments.” He said words to the effect that the end of the world will be characterised by men doing evil while they think they are doing good.

It stands to reason. Even at world’s end men will still have their God-given nature, which as such is good, underlying their original and personal sins, however heavy these are in the last times – II Tim. III, 1–5. By this underlying nature which underlies even their inborn original sin, men have an underlying natural inclination to good. Yet the mass of men under the Antichrist and his predecessors will have gone along with his evil, actual or anticipated. How will this good and this evil have been compatible inside them?

The human will can want nothing that the human mind has not first presented to it. In front of every human desire must go a human thought. The desire of a non-object can only be a non-desire. Therefore the will depends on the mind to have grasped its object for it, and between every will and the object it wants must have come the mind, always assuming that the mind grasps its own object. But now comes Kant who says that the mind cannot grasp its own real object, it can only grasp what it itself fabricates. This means that the will and its real object are no longer properly connected. This means that a good will can will things in reality bad and a bad will can will something in reality good, but given men’s original sin the latter case will be less frequent. And so when Kant unhooks the mind from objective reality, he is making it that much easier for the will to want something bad while it appeared to be good. Thus in today’s whole world of minds unhooked from objective reality, it is that much easier for men still to be of good will even when they are wanting what is in reality not good, because the mind has been radically crippled.

Here is what Fr Faber is prophesying. He is saying that by the end of the world, the problem need not be so much bad hearts or ill-will as good hearts with crippled minds, in other words good hearts with bad principles. What does this mean in practice? It means that today there will be a large number of Catholics who can have the Faith and who mean well, but whose minds are malfunctioning because they follow, consciously but more often unconsciously, the teaching of Kant, so that their good will is correspondingly adrift. Then they can no longer see how the Newchurch is a gangrene upon the true Catholic Church, or how the Archbishop's Society of St Pius X is being gangrened by his successors. But in many cases the blindness of such souls is not necessarily out of malice or a lack of good will.

It follows that in dealing with such souls in which the subjective has been split from the objective by a whole world crippled by Kant, a Catholic can easily make one of two opposed but connected errors. Either he can say that such souls are so innocent of heart that they cannot be mistaken in mind, so the Newchurch cannot be all that mistaken, and so he should rejoin it, Pachamama and all – thus behave today the Newsociety's leaders and all those following them. Or he can say that the errors in the mind of the Newchurch and the Newsociety wishing to rejoin it are so grave that they cannot possibly be the true Church or the true Society, and both must be absolutely shunned – thus argue and behave those known as sedevacantists and those who may refuse the label of sedevacantism but take sedevacantist positions.

On the contrary, if I recognise how Kant began the split of subject from object, I will say neither that such souls are of good will and therefore their doctrine is good, nor that their doctrine is so false that they must be of bad will. Instead I will say that subjectively they may be of good will, but in any case they are objectively of such bad doctrine that for my eternal salvation I cannot follow them or keep them company. And with the Holy Rosary I will beg Our Lady to keep my heart and mind balanced in truth.

Kyrie eleison.

ADMIRABLE REORIENTATION

No. DCLXXV (675)

June 20, 2020

On the horizon, look! – a glimmer of light –
A high-up churchman telling what is right!

Here is a summary of the June 9 public letter of Archbishop Viganò on the Second Vatican Council:—

Bravo, Bishop Schneider, for your recent essay on the Council and its false religious liberty. People talk of “the Spirit of the Council.” But when was there talk of “the Spirit of Trent,” or of any other Catholic Council? There never was, because all other Councils simply followed the spirit of the Church. However, the good Bishop should beware of exaggerating “errors” that needed “correcting” in past teachings of the Church, because whatever these may have been, they were nothing like what the Second Vatican Council did, which was comparable (even in content) with the Council of Pistoia (A.D. 1786), later condemned by the Church.

At Vatican II, many of us were fooled. In good faith, we made too many allowances for the supposed good intentions of those promoting an ecumenism which turned later into false teaching on the Church. Today many Catholics no longer believe that there is no salvation outside the Catholic Church, and it is in the texts of Vatican II that the ambiguities are to be found which opened the way to this undermining of the Faith. It began with inter-religious meetings, but it is due to end in some universal religion from which the one true God will have been banished. This was all planned long ago. Numerous errors of today have their roots in Vatican II, to the texts of which it is easy to trace back today’s multiple betrayals of truly Catholic belief and practice. Vatican II is now used to justify all aberrations, whereas its texts prove uniquely difficult to interpret, and they contradict previous Church Tradition in a way no other Church Council has ever done.

I confess serenely now that I was at the time too unconditionally obedient to the Church authorities. I think that many of us could not then imagine the Hierarchy being unfaithful to the Church, as we see now especially in the present Pontificate. With the election of Pope Francis, at last the conspirators’ mask came off. They were

finally free from the philo-Tridentine Benedict XVI, free to create the Newchurch, to replace the old Church with a Masonic substitute for both the form and substance of Catholicism.

Democratisation, synodality, women priests, pan-ecumenism, dialogue, demythologising the Papacy, the politically correct, gender theory, sodomy, homosexual marriage, contraception, immigrationism, ecologism, – if we cannot recognise how all these have their roots in Vatican II, there will be no cure for them.

Such a recognition *“requires a great humility, first of all in recognizing that for decades we have been led into error, in good faith, by people who, established in authority, have not known how to watch over and guard the flock of Christ.”* Those shepherds who in bad faith or even with malicious intent betrayed the Church, must be identified and excommunicated. We have had far too many mercenaries, more concerned with pleasing Christ’s enemies than with being faithful to His Church.

“Just as I honestly and serenely obeyed questionable orders sixty years ago, believing that they represented the loving voice of the Church, so today with equal serenity and honesty I recognize that I have been deceived.” I cannot now persevere in my error. Nor can I claim that I saw clear from the start. We all knew that the Council was more or less a revolution, but none of us imagined just how devastating it would be. We could say that Benedict XVI slowed it down, but the Pontificate of Francis has proved beyond all possible doubt that among the shepherds at the top of the Church there is sheer apostasy, while the sheep below are abandoned and virtually scorned.

The Declaration of Abu Dhabi (“God is pleased with all religions”) was unforgivable for a Catholic. True charity does not compromise with error. And if one day Francis refuses any longer to play the game, he will be removed, just like Benedict XVI was removed, and replaced. But the Truth remains and will prevail: “Outside the Catholic Church there is no salvation.”

Kyrie eleison.

DECLARATION OF SUPPORT

No. DCLXXVI (676)

June 27, 2020

Please God, may many of Viganò's bishop friends
Take up his sword to fight for the Church's ends!

Your Excellency, Archbishop Viganò,

Several days ago one of four bishops striving within the Church to maintain the defence of the Faith in accordance with the example set by Archbishop Lefebvre, wrote to you a letter of congratulations and support for your own letter of June 9, in which you traced back to the Second Vatican Council (1962–1965) the present crisis of the Church. With this further letter to yourself, all four of these bishops wish to give public expression to the same congratulations and support for yourself in your present difficult circumstances. Essentially we repeat what Bishop Tomás wrote to you, only a little shortened:

It is as a duty of conscience in front of the whole Church that this letter comes to give you public support in your recent denunciation of the crisis engulfing the Church, and of its origins in the Second Vatican Council. St Thomas Aquinas teaches that there is no obligation to profess the Faith at every moment, but when the Faith is in peril, then there is a grave duty to profess it, even at the risk of one's life.

Can anyone today deny the unprecedented crisis in the Church, striking deeply at the Catholic priesthood? Yet truly Catholic priests are absolutely necessary for the Holy Sacrifice of the Mass and for the maintaining of holy doctrine. When the Church's lawful authorities refuse to act in line with the mind of the Church, no bishop can merely resist in the Faith, like a layman may. Before God, from whom we receive our episcopacy, we state by our consecration with the fullness of Holy Orders that in the present crisis not only is it lawful but it is our bounden duty to use these powers for the good of souls.

In your letter of June 6, with an admirable clarity and sincerity, Your Excellency recognises how the Catholic clergy and faithful were deceived when the Council introduced new directions originating in the anti-Christian conspiracy. It is painful to observe the lamentable blindness of so many colleagues in the episcopacy and the priesthood who do not

see, or do not wish to see, the present crisis and the need to resist the modernism now reigning supreme, and the Conciliar sect which is entrenched at the highest levels of the Church. This resistance is entirely lawful and in accordance with the will of the abiding Church. A bishop must, in effect, fulfil the mission entrusted to him: to hand down whatever can and must be handed down by the fullness of his Orders for the keeping of the Faith: "Tradidi quod et accepi."

By their anti-liberalism and anti-modernism, in June of 1988 Archbishop Marcel Lefebvre and Bishop Antonio de Castro Mayer, to save the treasure of Catholic Tradition from modernism and the New Mass and the Council's reforms, went ahead with consecrating four bishops in the so-called "Operation Survival," thus guaranteeing that grace and the unchanging doctrine would continue to be handed down. As their heirs, we wish to express our sincere adherence to Your Excellency's position, dictated by his fidelity to the Church of all time. By so doing we wish to do no other than drink at the same source, which is the Holy, Catholic and Apostolic Roman Church, outside of which there is no salvation.

And if anyone asks us when there will be an agreement with the authorities in Rome, our reply is simple: when Rome returns to Our Lord. On the day when the Roman officials once again recognise Our Lord as the King of all peoples and nations, on that day it will not be ourselves returning to the Church but those who attempted to overthrow the Catholic Church which we never left. In the meantime we judge that by openly opposing and resisting the Council's errors and those who promote them, we are rendering the most necessary service to the Church of Our Lord Jesus Christ.

May the most Blessed Virgin, Our Lady, who as our Mother at Fatima warned us of the gravity of the present hour, grant to the Pope and to the bishops of the entire world the graces necessary for the Consecration of Russia to Her Immaculate Heart to be performed, and for the devotion of Reparation of the First Five Saturdays to be spread far and wide, so that modernism is abandoned and souls return to the Catholic Faith, whole and inviolate, without which it is impossible to please God.

May God bless His Excellency Archbishop Carlo Maria Viganò,

Bishop Jean-Michel Faure
Bishop Tomás Aquinas
Bishop Richard Williamson
Bishop Gerardo Zendejas

MAMMON STRIKES – II

No. DCLXXVIII (678)

July 11, 2020

Patriots, get this clear – to save your land
You must resort to God's almighty hand!

So when in 1913 the money-men finally tricked the United States Congress into creating the Federal Reserve as a central bank to take control of the money supply in the USA, they knew that they were well on their way to controlling the USA altogether. Notice that if only more Congressmen had loved their country more and money less, the law creating the Fed would surely never have passed, but in modern democracies it is the people who vote into office the politicians who pass the laws. Let nobody pretend that the peoples in a democracy are not to blame for the misfortunes coming from their politicians. It is God who appoints the rulers in any country (Prov. VIII, 15), in function of what the people deserve.

For over a century since the founding of the Fed, it has only gained in power and influence. World War I (1914–1918) required money. The Fed provided it. The USA became a world power. World War II (1939–1941) required a lot of money. The Fed provided it. The victorious USA became a world super-power. From now, how could even patriots complain of the Fed? Even if Woodrow Wilson, President for the whole First World War, would write *“Some of the biggest men in the USA, in the fields of commerce and manufacture are afraid of something. They know there is a power somewhere so organised, so subtle, so watchful, so interlocked, so complete, so pervasive, that they had better not speak of it above their breath when they speak in condemnation of it.”* It is this power that has directed the Fed ever since, and of which one President after another has been merely the puppet. Money motivates. God alone motivates more, but by 1914 in few countries did enough of the people turn to God for Him to overwhelm the money-power.

So having promised to end the cycle of boom and bust, in 1929 the Fed engineered the biggest bust of all up till then, the Great Depression, which greatly enhanced their power. Many patriots over the years saw clear, and tried to get Congress to dissolve the Fed, but the hidden money-power, serving its own interests, has been too strong,

up to this day. In our own time, September of last year, to “save” the floundering USA economy from collapse, the Fed began emergency cash infusions of their money, made out of thin air, into the Repo Market which was threatening to seize up for lack of cash. The Fed promised the infusions would be temporary, but they have only increased ever since. Then came the forced Corona-panic and the closure of so many businesses that the Fed has had a perfect excuse to expand its balance-sheet ever since. To say it is now buying up the world is hardly an exaggeration. Since people still have confidence in the dollar, then the Fed can still “save,” with its “funny money,” systems failing anywhere in the world, at least until that confidence collapses, but by then all systems “saved” will be in the chains of debt – to the Fed.

The Corona-panic and George Floyd riots are direct successors of 9/11 – panics fabricated by the lies of politicians and their wretched media, be it “deadly terrorists” or “a deadly virus,” when everybody now knows that 9/11 can only have been an inside job, and the Corona virus is no worse than any other flu virus. As for the riots, Floyd’s autopsy showed that he died not by police suffocation but from the heavy overdose of a dangerous drug. However, Woodrow Wilson’s money-power has long known that panic fear is one of the best means of manipulating the people, and so their politicians and media are still sustaining the money-power’s lies as far back as Pearl Harbour (1941) and the Kennedy assassination (1963), and so on and so on. When the peoples turn away from God who is the Way, the Truth and the Life (Jn. XIV, 6), they turn away from the Truth, and are bound to lay themselves open to the Father of Lies (Jn. VIII, 44). And Satan gladly steps in, disguising himself of course as an angel of light (II Cor. XI, 14–15).

But how can a District Superior of the Society of St Pius X now be saying that the Corona-panic is “none of our business”? How can any Catholic churchman say that these huge lies serving to corrupt the entire world are “none of our business”? Where do souls to be saved for God’s Heaven come from, if not from the world around us? How can any Church leaders not see it as part of their duty to challenge these “operations of error,” branded by God as His punishment for lack of love of the truth (II Thess. II, 11)?

Kyrie eleison.

MAMMON STRIKES – I

No. DCLXXVII (677)

July 4, 2020

To spurn the Lord is open to any man,
But then to avoid the Devil – nobody can.

You cannot serve God and Mammon, says Our Lord, because Mammon means riches, or the devil of greed for money, and so either we will serve God or we will serve money (Lk. XVI, 1–13). The modern world turning its back more and more on God falls naturally under the power of money. Today the banksters, or banker-gangsters, rule the world, and right in front of our eyes are the steps they are taking by means of money to complete their control of the entire world. The following presentation of those steps owes much to an American commentator accessible on the Internet at Highimpactflix.com

From the beginning of the United States in 1776, there was a great struggle for control of the new nation. True patriots like Presidents Jefferson and Jackson strongly opposed the founding of a national central bank, because they knew that the money-men would control the USA for their own interests and not for those of the nation. This resistance to the money power lasted until 1913, when by various subterfuges the money-men succeeded in getting Congress to pass a law founding the so-called Federal Reserve, clever name for the first American central bank, because there was in fact no federal or government connection at all. To this day the Fed, as it is commonly known, has belonged to a consortium of private bankers, in other words the money-men. And true to form, they promised at the outset to put an end to the disastrous business cycle of financial boom and bust, but in fact they have presided over a century-long fall in the value of the American dollar which is now worth only a fraction of what it was worth in 1913.

Today, says Brian of Highimpactflix, “The Fed has been and is involved in fuelling a global scheme to steal the wealth of the world and to control the people of the world by bringing us to our knees economically.” Some people will say that this scheme goes back a hundred years. Other people will say it goes back even further. What concerns us here is how the scheme is unfolding today. What follows is merely some of the bare

bones of that scheme.

What is essential to understand about the Fed is that it always has been independent from the US government, and yet in 1913 it was given control of the United States' money supply, which according to Amschel Rothschild (1744–1812) means virtual control of any government. And coming out of the Second World War, the USA was replacing Great Britain as the leading world power, so that the dollar replaced the pound sterling as the world's leading currency. The dollar was backed until 1971 by the US gold reserves, but in that year it was taken off the gold standard so that it became mere paper backed only by the worldwide prestige and confidence which it still enjoyed, indeed in 2020 it still has no rival as a practical worldwide currency. However, being henceforth merely paper or electronic figures in a computer, dollars could be multiplied almost without limit by the Fed, which gave the banksters owning it even more power, unless and until they so multiply dollars as to make them completely worthless.

Now as the Western peoples have over several centuries turned more and more away from God, so they have turned more and more towards materialism and money, giving prestige and power to the banksters and their central banks (controlling the governments). And the banksters have built around their central banks, in their own interests, a financial system so intrinsically crooked that in the early 1900's Henry Ford could say that it was just as well if the peoples of the nations did not understand the Western banking and monetary system, because he believed that if they did, there would be a revolution overnight.

And so what is happening today is that by two unspeakable frauds (the covid-panic and the George Floyd riots) the banksters are collapsing the economies of the Western nations and "rescuing" them with floods of unreal dollars riding on what confidence remains in the existing dollars, thus indebting them to the Fed and making them its servants, and the banksters' slaves (Debt enslaves – Prov. XXII, 7).

Next week – the two frauds, the Fed's tentacles and the judgments of God.

Kyrie eleison.

DREXEL'S RETURN

No. DCLXXIX (679)

July 18, 2020

When shepherds lose authority by lies
Each sheep for guidance on itself relies.

The Second Vatican Council (1962–1965) was a huge event in Church history, designed by its movers and shakers to deceive a mass of Catholics, clergy and laity, into replacing the true Catholic Church with their own Newchurch, adapted to modern times. But the agony for believing Catholics from then on was that the betrayal of Catholic Truth had come from the true Church authorities, whom they had learned from their Catholic cradles always to obey and never to criticise. Even Our Lord and Our Lady when they spoke to human beings would, to avoid scandalising Catholic souls, rarely criticise their own priests.

But here was the particular interest of *Faith is greater than Obedience*. For if these Messages which came through Fr Drexel truly came from Our Lord Himself, as they purported to do, then here was God Himself scathing in His criticism of the bishops, theologians and priests responsible for the Newchurch emerging from the Council, and obviously dispensing Catholics from their normal duty never to criticise priests. Here was God telling Catholics that a mass of their shepherds – not all – had turned into wolves. “I know what agony you faithful souls are suffering,” say the Messages, “but hold on to your faith and do not let these traitors change it. They are wrong, you are right, as time will tell, and great will be your reward if you persevere.”

Such a message was apt to solve one agony of true believers after the Council, but it was apt also to create another agony: what then of the unfaithful Church authorities? In particular, what of the Pope? The popular perception of papal infallibility goes way beyond the reach of its strict definition in 1870 with the four conditions. Then how could John XXIII have convened the Council of wolves, and how could Paul VI have guided it to its conclusion and presided over its being put into practice afterwards? This agony is such that many serious and believing Catholics from the end of the 1970's, soon after Fr Drexel died, began resorting to sedevacantism for instance, whereby the Conciliar Popes have not been true Popes at all. The solution of Fr

Drexel's Messages is rather that Paul VI was not himself one of the wolves. He is clearly criticised (in at least two of the Messages), but he also had good intentions, he was not aware of all that his subordinates were doing, he agonised over what was happening to the Church.

Yet one must say that Paul VI's personal responsibility for the Conciliar disaster was huge. Then some followers of Catholic Tradition will draw the conclusion that Fr Drexel's "Our Lord" was certainly not truly Our Lord, but emerged somehow from Fr Drexel's own "pious" reflections. In that case we would explain the leniency of the Messages towards Paul VI as being the solution of many "good" bishops and priests at the time to their agony, namely, the Conciliar bishops were terrible but not the Pope himself. On the other hand if the Messages did come from Our Lord Himself, then one might guess that Our Lord was being lenient in them towards Paul VI maybe in order to head off the reaction of Catholics being tempted more or less to despair of Our Lord's own structural Church – He Himself was saying that he was still behind it, and He needed to say nothing untrue in order to say that.

Deo volente, this issue of these "Comments" is prelude to a second little series drawn from *Faith is Greater than Obedience* because of the value found by these "Comments" in the Messages given to Fr Drexel in the 1970's. There should be three issues, on the Church Crisis, the Bishops and Paul VI, all as presented in *Faith is greater than Obedience*. Whether the Messages did then come from Our Lord Himself or not, readers of these "Comments" should be better able to judge. In any case it is clear that in this Church crisis they must make up their own minds.

Kyrie eleison.

DREXEL'S CRISIS

No. DCLXXX (680)

July 25, 2020

The New World Order? Let it do its worst.
Catholics need but one thing – put God first.

In the 1970's when Our Lord (as one may believe) gave to the Austrian priest and Professor Fr. Albert Drexel the Messages contained in the booklet *Faith is Greater than Obedience*, Catholic Tradition was still deeply discredited because of Vatican II. Catholics simply could not believe that they had been so betrayed by their own priests. Only many years later would Tradition begin to regain the primacy due to it in the Church of Our Lord. As first of a brief series of these "Comments" drawn from the Messages, here are a few to show how relevant they were, and are, to the unprecedented, ongoing drama of the Church.

September 4, 1970.

The number of the faithful shall become small, but their fearless profession of the faith shall shine like a light in the world, and will be blessed by the power and the grace of the Holy Trinity. The Eucharistic sacrifice shall be celebrated in private homes, in places where the temple of God has been desecrated.

November 6, 1970.

Among the rebels, one can find more and more of the consecrated servants of the Church. These are the ones who make themselves guilty of the *sin of Judas*, who gave Me with his kiss not love, but the greatest pain. And because of the shepherds (bishops) who were appointed to their office and who became weak, the truly faithful have to supplement with their *prayers*, their *struggles*, and *sufferings* what these priests have neglected and missed. Therefore, I look with great compassion upon the praying people and the victim souls. Their suffering is great in their heart, but magnificent and beautiful shall be the love that is awaiting them at the threshold of eternity.

June 4, 1971.

Numerous people shall turn away from My one and true Church, because they have lost faith in the triune God, and have been misled and blinded by wicked priests and teachers. These proud and disloyal ones speak about a religion without the supernatural, without mystery and prayer. They speak only about *man* and no longer about *God!* They turn charity upside down and give primacy to love of neighbor, but forget, lose, and deny love toward God with outrageous presumption. They are trying to found a Newchurch, in which the world and man mean everything – and *God* and *Heaven* nothing.

July 7, 1972.

Should those who are faithful and loyal in grace be sad about this? It is true that I Myself wept over Jerusalem, because its inhabitants rejected My grace. Yet it is My will and that of the Father, that *the children of the faith should be joyous*, like Saint Francis, who praised Heaven with his canticle of the sun, or happy like the young Saint Therese, who, filled with love of Me, happily and smilingly walked through the garden of creation.

May 4, 1973.

Numerous people of the Church, whose names are registered in parish registers, have lost the sense of what is Holy and who are the Saints. Priests consecrated to the service of the altar and to souls turn instead to the world and forget and despise the commandments of God, and pay homage to a dangerous spirit of the world. More and more people fall under the attraction of a moral corruption, that Saint John names the 'Harlot of Babylon' in the Apocalypse. What My visible successor in Rome said about the disintegration and dissolution of faith in the Church is his grievance and his accusation.

December 7, 1973.

The prayer of the faithful shall triumph over the talks and gatherings of those who are cold in faith. Yet, those faithful to God are still suffering, but they should know and consider that the sacrifices of their suffering are bringing down blessings upon the Church. Those who suffer this way shall share eternal glorification with Me, and the love of My Heart.

Kyrie eleison.

DREXEL'S BISHOPS

No. DCLXXXI (681)

August 1, 2020

Chrysostom said – he wanted souls to be saved –
 “The floor of Hell with bishops’ skulls is paved.”

Having reminded ourselves last week (EC of July 18, 2020) of how well the Messages from the 1970’s of Fr. Drexel’s *Faith is greater than Obedience* still fit the situation of Catholics in the 2020’s, let us see what view these Messages took of the Church’s pivot between Pope and priests, namely the bishops. These Messages are very severe for the clergy that virtually abandoned their flocks in the wake of Vatican II, especially for the bishops who had handed over their God-given responsibilities to man-made Bishops’ Conferences (see July 5, 1974 below. Two years later Archbishop Lefebvre was “hated and ridiculed”) . . .

December 3, 71 But the greatest pain to My Heart was given by those who should be shepherding the faithful – and these are the bishops, who have become silent, indifferent and cowardly. Not only a few, but many of them, are afraid of men and are far from the fear of God. This is the reason why the wolves were able to break into the flock, bringing such confusion and devastation and destruction upon the Church. Indeed, they try to wreck and smash the rock of My Church, but *millions of souls, of immortal souls*, are being lost. For these souls, those apostate shepherds and tepid bishops must render an account before My eternal Judgment! Once I wept over Jerusalem and over the people of this city and over their priests and high-priests; and still their sin was not as great as the sin of those who, in the Church of today, instead of being leaders become seducers, instead of shepherds become mercenaries, instead of counsellors become traitors. But there are certainly also true shepherds of souls and vigilant bishops, who stand with firmness and charity alongside the successor of Peter.

August 4, 72 While My son Paul (. . .) receives with great sorrow the news about priests who abandon their flocks, their vocation, and their office, and he entreats these fugitives and faint-hearted ones, nevertheless his grief is greater over the many shepherds (bishops) who, by virtue of their office and vocation, are obliged to assist with clearness and firmness the head, leader, and father of all the faithful, and to

respect his instructions. But instead they lead a comfortable life, and because of laziness and cowardice, they omit being vigilant in their parishes and omit taking care of the faith with great, rigorous attention for the maintenance of discipline and the preservation of the faith.

December 1, 72 So many of the faithful hunger for a good shepherd. Yes, the bishops have been called and appointed as shepherds. But they become mercenaries and wolves, because they have abandoned the road to loyalty. The souls entrusted to them will one day testify against them at the Judgment.

July 5, 74 The distress of souls cries to Heaven; in the meantime , unasked persons take power in the Church and in meetings, and all this is happening because of the bishops, who do not stop them, and who do not set up boundaries.

November 1, 74 Consider: A great confusion has pierced My one and true Church. Books filled with false statements and heresies are accepted by bishops, who are supposed to be shepherds, while writings that tell the truth are rejected by the Church's representatives, so great has become the confusion!

February 7, 75 Some of the shepherds and guardians who have been anointed (. . .) have abandoned the faith and give freedom to heresies. (. . .) Oh, would that all of those shepherds might understand what responsibility they carry and how much this responsibility is increasing upon them, because those who still believe and pray do not find protection any more.

July 2, 76 Why are there not guards, who protect the faith any more, and consequently the faithful people, the youth and the children, from having their souls murdered? But those who stand up against the damaging of the faith are persecuted, and their serious and heavy sorrows are exposed to hate and ridicule.

Kyrie eleison.

DREXEL'S POPE

No. DCLXXXII (682)

August 8, 2020

The liberal Pope had claws of a hawk –
He thoroughly meant Lefebvre to squawk.

Originally this last of four issues of “Eleison Comments” being drawn from Fr. Drexel’s booklet on *Faith is Greater than Obedience* was going to argue in favour of the booklet’s position that Pope Paul VI was of good intentions when at the head of the Catholic Church between 1962 and 1965 he presided over the Second Vatican Council and brought about its revolutionary change of the Church. Of course human intentions are the secret of God who alone can know them infallibly, but Our Lord tells us to judge the tree by its fruits, and it is here that Paul VI is found wanting. We are now 55 years on from the end of the Council, and its fruits have proved to be disastrous for Catholicism in any true sense of the word.

Therefore amid the many excellent things contained in Fr Drexel’s Messages from the 1970’s contained in *Faith is Greater than Obedience*, it is difficult to include his portrait of Paul VI. In brief, here it is –

Paul VI loved the Church – 3-XII-71– *He feels pain and sorrow for consecrated souls turning from the Church to the world.* 4-VIII-72 – *He is abandoned by many who could have supported him with vigour and loyalty. With tears and sweat he wrestles to save the Church, he sorrows for unfaithful priests, he grieves still more for bishops more interested in their comfort than in caring for the faith or for souls.* 1 - VIII-75– *He is oppressed by false advisers.* 7-IV-72 – *He becomes more lonely, and those loyal to him are persecuted.* 5-VII-74 – *He prays, sacrifices and suffers constantly, but many break faith.* 7-XI-75 – *Never have there been so many sacrileges as since the New Mass, but My visible representative bears no guilt for this. His will is interior participation at the holy sacrifice, in reverence and in love (. . .) it is priests who are sinning in this way and act contrary to the word and work of the successor of Peter.*

Notice in particular the last of these references, from November of 1975. The categorical statement that the Pope bore no responsibility for the multiple sacrileges that came with the New Mass cannot be true, however good his intentions may have

been. “The way to Hell is paved with good intentions,” because men are fallible, they make mistakes and what they intend is not always what they achieve. However, as soon as a good intention has a bad result, then if they really intend the good result, they will change whatever was producing the bad result. But in the 1970’s Pope Paul changed little or nothing from his liberal revolution of the 1960’s, on the contrary he did everything in his power to crush the counter-revolution of Archbishop Lefebvre from inside the Church. Therefore the Pope’s real intention was not “*interior participation at the holy sacrifice*” but the bringing into line of the Catholic Church with the modern world, a re-aligning to which the Archbishop was an unacceptable obstacle.

As the Archbishop said, Pope Paul was a liberal catholic, in other words a man deeply divided between two irreconcilable loves: his true love of the Church by his Catholic faith, and his false love of the modern world by his liberalism. Inside any one man these two loves must fight to the death. Inside Paul VI the Catholicism would not die, so towards the end of his life he wept for the loss of priestly vocations, but his liberalism ran deeper. It was intellectual, ideological and implacable. Woe to anybody who got, or gets, in its way. Then suddenly the liberal dove brings out its claws, which are those of a hawk. Such was Paul VI. In comparison with his liberalism, his faith was sentimental. Hence his Council and his Mass.

And where does that leave Fr Drexel? When Heaven makes use of a human messenger, it leaves him with his free will and personality. Women and children make the most docile messengers, the most completely faithful to the message being entrusted to them, but men . . . many men have struggled to achieve their views on life, and these may consciously or even unconsciously colour any message of Heaven or earth passing through them. Very possibly Our Lord spoke to Fr Drexel from the 1920’s until his death in 1977. Very possibly Fr Drexel’s own solution to the agonising problem set by Pope Paul was the solution adopted by many a pious Catholic after the Council: the Pope means well, it is the bishops who are the real problem. Alas . . . as today, the bishops were a problem, but so was the Pope.

Kyrie eleison.

ROSARY BLAST

No. DCLXXXIII (683)

August 15, 2020

Our angry world is on destruction's brink.
The Rosary is our lifebelt, not to sink.

In whatever events are due to fall upon us this autumn and thereafter, it will be essential for all souls who have the good fortune to believe in God to be turning in mind and heart to Him, because He is at the very centre of these events, and they cannot be understood without Him. That is why the mass of conservatives and liberals alike are today "walking in darkness." It is only souls with the Faith that "have the light of life" (Jn. VIII, 12) who can read what is going on.

For centuries what is called "Western civilisation" has been turning away from God. Yet He alone could and did create the spiritual and rational soul which alone gives life and free-will to every man alive, and this He did to enable man to choose to go to Heaven, if he wants. If he refuses such an offer, he deserves only to go to Hell, which is what he in fact wanted in order to get away from God, because he died in a state of revolt against Him. Thus all souls on earth are all the time making their way towards Him or away from Him, in accordance with God's justice, tempered by His mercy, both infinite in scope. At the very heart of the most bitter atheist's being – is God.

And this turning towards or away from God is what human life on earth is all about, whether men recognise it or deny it. By today, 2020, God has been driven so far out of the picture that among men both His friends and His enemies can be more unconscious than conscious of being such, but that is nevertheless what they are, and what is driving their lives. The unconscious friends we call "conservatives" because they are trying to conserve the last remains of Christendom, better known today as "Western civilisation." The unconscious enemies of God we call "liberals" because they are trying to liberate themselves from the same last vestiges of the Ten Commandments.

It is the greatness of God which gives to conservatives their strength, incomparably greater when they understand that much, and turn to Him, but greatly diminished if they want or try to fight for Him without Him. That is why politics today are

constantly shifting to the left, because the conservatives have ever less of God in them, or to fight for. This means an ever weaker enemy in the face of the liberals, crusading with a religious fanaticism for their New World Order without God. It is only because God is involved that the clash between conservatives and liberals in the United States is on the brink of civil war, on the brink of tearing the nation apart.

Things have come so far that as far back as 1973 Our Lady said in Akita, Japan, “Only I can help you now.” There she also said, “Pray the Rosary for the Pope, for bishops and for priests.” Indeed the heart of today’s national and international problem lies in the Catholic Church, because the one and only true God has one and only one institution on earth which He Himself instituted to bring men to His Heaven, and that is the Catholic Church. The world could not possibly be in the terrible trouble in which it finds itself today had not the agents of the New World Order succeeded in infiltrating and crippling the Catholic Church at the Second Vatican Council, held in the 1960’s.

That is why these “Comments” cannot believe in or promote all kinds of well-meant but inadequate action to save Church or world, but they can and do believe in a “Rosary Blast” to be held next month, between Friday and Sunday, September 18 to 20, at the foremost shrine of Our Lady in England, at Walsingham in Norfolk, 27 miles from the city of Norwich. Let anyone interested in really helping to solve the problems of Church and world contact respicestellam2015@gmail.com in order to take part in praying five complete Rosaries in some 40 hours. Mother of God, help!

Kyrie eleison.

MONEY, TRUTH

No. DCLXXXIV (684)

August 22, 2020

However dark above our heads the sky,
Still higher above, God's majesty does not die!

The gravity of last spring's corona-panic fabricated by the people ruling and of this summer's riots performed by the people ruled, both artificial but together threatening to bring civilisation as we have known it to a stop, is making a number of people think. What is going on? What lies in store for the autumn? They see governments in synchronisation all over the world fabricating the seriousness of the corona virus and falsifying the statistics of the corona deaths. They see rioters being organised and paid to gather from all over the United States to wreak contradictory havoc in a number of cities. Where is this flood of lies and contradictions coming from? And where is it leading? Above all, who is behind the coordinated onslaught against truth, law and order?

In answer to the last question, the classic principle is "Cui bono?," or, "Who is standing to gain?"

Hardly the people ruling, who are discrediting themselves by their inept fumbling of whatever is real in the corona crisis, and by their often weak reaction to the real emptiness of the rioters. Hardly the people ruled who do not like the real loss of their normal lives or livelihood. Is it not clear that somebody hostile to rulers and ruled alike must be manipulating both of them? But who has the necessary power to do the manipulating? Rulers can be bribed by money, especially if they love money (some observers say that modern governments are the best that money can buy). And peoples ruled can be led by the nose by equally bought media-men with little concern for truth.

What then if we observe that the money-men in our world have taken care to buy control of the media, our newspapers and television and, most recently, our social media? These money-men, or the "banksters," banker-gangsters of our world, surely have the power to have manipulated the corona-panic and the riots, in synchronisation. But for what purpose? Men have always pursued money, in general

for all the things that it can buy, but in particular for the sake of power. Pride loves power, money feeds pride and power. And it looks right now in 2020 as though we are being the witnesses of an unprecedented grab for global power, made possible by modern technology.

The corona-panic engineered from the autumn of 2019 onwards made it possible for governments virtually to shut down the economy of their countries and to destroy a multitude of livelihoods and small businesses. But is that not suicidal for democratic governments? The banksters will bail them out, creating out of thin air all the money they need to lend it to them, bringing the governments and nations under their power, as the debtor is under the power of the creditor. The banksters will succeed in enslaving an entire world which had too much love for money, and too little love for truth.

Had these nations loved truth more, they would have risen up long ago against the stream of lies coming out of the media, and they would never have swallowed the pack of lies surrounding the corona-virus and its surrounding masks and “social distancing.” Had these nations not loved money too much, they would never have allowed the money-men to bribe them into acceptance of a money-system based on a variety of deceits, notably fractional reserve banking, culminating in the enslavement of mankind by the sheer trickery of “money” fabricated by merely punching out figures on a computer.

So what now can be done? As far back as 1973 Our Lady said in Akita, Japan, “Only I can help you now.” And She said, “Pray the Rosary for the Pope, for bishops and priests.” For details of a weekend pilgrimage to pray exactly as She asked, look up respicestellam2015@gmail.com At Walsingham in Norfolk, England, September 18 to 20.

Kyrie eleison.

VIGANÒ TO BE DILUTED?

No. DCLXXXV (685)

August 29, 2020

The Shepherds have from God free-will to fail?
 Sheep then have Catholic sense still to prevail.

In a series of recent statements in public, notably on June 9 the Italian Archbishop Carlo Viganò, still today member of the Church's official hierarchy, has stood out from the mass of his colleagues in that hierarchy by taking a severe view of Vatican II. Now comes an Italian theologian, Fr. Alfredo Morselli, who seeks to moderate Archbishop Viganò's severity not exactly by defending the Council, but by arguing for instance that it is not alone responsible for the crisis that has come over the Church in the years following the Council. Let us look at his "Thesis on the Council" which he has made public in nine main points and eight sub-points, here abbreviated:—

- 1 The present crisis is of unprecedented gravity, essentially neo-modernist, but much graver than the original modernist crisis at the beginning of the 20th century.*
- 2 However, Vatican II is not simply the cause of the present crisis, because:*
 - 2.1 The crisis began long before 1960,*
 - 2.2 its neo-modernism would never have taken root without the deep corruption of modern man, and*
 - 2.3 similarly the pontificate of Pope Francis was prepared long before the 21st century.*
- 3 We must distinguish between the Council itself and the post-Council, or aftermath of the Council:*
 - 3.1 The Council cannot be blamed for all errors attributed to it, even if they were done in its name,*
 - 3.2 The Holy Spirit was at the Council, so that one cannot say there was no good at all in the Council.*
- 4 The Council texts do include ambiguous formulae, which give the neo-modernists an opening.*
- 5 Almost all these problems have been solved subsequently by official Church Declarations.*
- 6 The problems represent not so much errors as the desire to be inclusive rather than exclusive.*
- 7 A tragic example of that desire is the Council's refusal to condemn Communism.*
- 8 Calling the Council "pastoral" does not mean that there is nothing dogmatic in its pronouncements.*
- 9 One may only criticize the Council in accordance with Church teaching on the Faith.*

Hence

9.1 Faith means believing God, i.e. accepting and not choosing what truths one will believe.

9.2 The Catholic Church's Magisterium is the prime decider of which are those truths to believe.

9.3 That Magisterium is not open to private interpretation. It alone can interpret its own decisions.

And now the briefest of comments on each of these positions of Fr Morselli:—

1 This introductory point lays down how far Fr Morselli agrees with Archbishop Viganò. Bravo!

2 Who would blame an explosion exclusively on the detonator? Of course there must be explosives.

2.1 Indeed Vatican II had a long ancestry, notably the Protestant “Reformation” and 1789’s Revolution.

2.2 Absolutely true. The deep corruption of modern man has been centuries in the making.

2.3 Also true. Five Popes neo-modernist in principle prepared the sixth, merely blatantly so in practice.

3 Beware! – is he who unbolts the stable-door not to be blamed for the horse running away?

3.1 “I never meant for the horse to run away. I only wanted for it to be free to gallop in the sunshine!”

3.2 The Holy Spirit stopped the Council from being even worse, but left the Bishops their free-will . . .

4 The deadly ambiguities were planted by the neo-modernists, allowed to pass by the “Catholics.”

5 These “clarifications” in which Fr Morselli believes usually do not clarify, but maintain the problem.

6 Alas, it is the very desire to be inclusive that makes doors once firmly shut, open again to error.

7 Archbishop Lefebvre said, the refusal to condemn Communism will stigmatise this Council for ever.

8 Dreadful ambiguity: the “pastoral” Council was not dogmatic, but had to be followed like dogma!

9 “The poison is in the tail” – at the end, Fr Morselli falls back on the argument of Authority! –

9.1 Of course we must believe what truly comes from God, and not choose ourselves what to believe.

9.2 And of course, if God demands belief, as He does, He owes us an infallible

Magisterium to decide.

9.3 But that Magisterium consists of fallible Church officials with free-will, which God will not take away, and if, exceptionally, they fail in their duty, He expects the sheep to judge them by their fruits.

In brief, Archbishop Viganò's severity, judging Vatican II by its fruits, surpasses Fr. Morselli's Authority.

Kyrie eleison.

WALSINGHAM PILGRIMAGE

No. DCLXXXVI (686)

September 5, 2020

When all is utterly helpless in men's eyes
To turn to Mary is supremely wise.

The inspiration for this “Resistance” pilgrimage due to take place in two weeks’ time at England’s foremost Marian sanctuary near Norfolk, East England, came directly from words of Our Lady of Akita, spoken in Japan on October 13 in 1973, already 47 years ago. Note the day and month which She chose for her pre-apocalyptic Third Message for the world, given through the humanly deaf Sister Agnes Sasagawa: the day and month of the Great Miracle of Fatima in 1917. In the course of conducting his official investigation into the authenticity of Our Lady’s intervention, the Catholic Bishop of Akita at the time consulted Cardinal Ratzinger who is reported to have said that Akita continued Fatima. In any case in 1982 that bishop, John Shojiro Ito, gave his full official approval to the devotion of Our Lady of Akita. Here is her Third Message:—

*As I told you, if men do not repent and better themselves, the Father will inflict a terrible punishment on all humanity. It will be a punishment greater than the deluge, such as one will never have seen before. Fire will fall from the sky and will wipe out a great part of humanity, the good as well as the bad, sparing neither priests nor faithful. The survivors will find themselves so desolate that they will envy the dead. **The only arms which will remain for you will be the Rosary and the Sign left by My Son. Each day recite the prayers of the Rosary. With the Rosary, pray for the Pope, the bishops and priests.** The work of the devil will infiltrate even into the Church in such a way that one will see cardinals opposing cardinals, bishops against bishops. The priests who venerate me will be scorned and opposed by their colleagues . . . churches and altars sacked; the Church will be full of those who accept compromises and the demon will press many priests and consecrated souls to leave the service of the Lord. The demon will be especially implacable against souls consecrated to God. The thought of the loss of so many souls is the cause of my sorrow. If sins increase in number and gravity, there will be no longer pardon for them.*

The grossly inflated corona-panic of the spring of 2020 together with the threat of its

deliberate repetition this autumn and of the intended clampdown of Communism to follow upon the entire world, have given to many people to see more clearly why in 1973 Our Lady of Akita added after Her Message these words: ***I alone am able still to save you from the calamities which approach.*** Today's problem of Church and world, caused by human beings, has long been way beyond any solution by mere human beings. If God allows, in Walsingham we shall do exactly what Our Lady asked for, to obtain Her solution, not ours!

Friday, 18th September

Arrive in Walsingham for 4pm.

5.15 pm. First complete Rosary (*Pope, bishops, priests*) at Slipper Chapel grounds.

8.00 pm. Optional complete Rosary in Walsingham village.

Saturday 19th September

10.00 am. Second complete Rosary of the pilgrimage, walking Holy Mile from Slipper Chapel.

12 noon. Mass at Walsingham Abbey grounds.

2.00 pm. Third complete Rosary (*bishops, priests, Pope*) at Walsingham Abbey.

4.30 pm Fourth complete Rosary in Walsingham village.

8.00 pm. Optional complete Rosary in Walsingham village.

Sunday 20th September

9.30 am. Fifth Complete Rosary (*priests, Pope, bishops*) at Walsingham Abbey.

10.30am. Mass at Walsingham Abbey.

12.30 pm. Final blessing at Walsingham Abbey.

These times are GMT plus one hour for English summertime. They may help souls far from Walsingham to pray in union with pilgrims on the spot in Walsingham.

Kyrie eleison.

ECONOMIC REALITY

No. DCLXXXVII (687)

September 12, 2020

Men, framed within God's Order, disobey?
Within the selfsame Order, they must pay.

It is very short-sighted to say that economics have nothing to do with religion, because economics (the material relations between men) flow from politics (the *human* relations between men), and politics (a man's relations with his fellow-men) descend necessarily from his relations with his God (his religion). At this moment The United States have been brought to the brink of a tremendous economic crisis, and with the USA, the rest of the world. Let us try to see this crisis in a little more than just a material perspective, in order to prevent the situation from making no sense, if and when many things soon crash.

Money playing in a nation's economic life a part as essential as that of oil in the engine of a car, it is normal that any State's government will want to control the creation of money in that State. It is not normal for private citizens to control their State's money because they risk doing so in their own interests, and not for the common good. Yet all over the world today the States' money is controlled by central banks which are strictly independent of these States. In the USA in particular, the founding Constitution of 1787 laid down that the new State's money should be created and controlled by the government (Congress), and this remained the normal situation until 1913, when a consortium of private citizens, money-men, after many vain attempts, at last succeeded in tricking Congress into handing over to the Federal Reserve, their brand new central bank, all power over the money of the USA.

These money-men had promised that the Fed, as it came to be known, would solve the problem of recurring economic crises, like the cycle of economic booms and busts. It did nothing of the kind, on the contrary it made them even worse, like the Great Depression of 1929 and the years following, and like now the Depression of the 2020's which risks making 1929 look like a picnic, and risks stripping the

United States of its prosperity and enslaving its liberty by making all American citizens into debt-slaves. The middle class will soon be no more. Could this have happened if they had listened to Our Lord? "Seek ye first the kingdom of God and His justice, and all these things will be added unto you"; no. The same citizens had allowed themselves to be bewitched by the Fed's promise of ever more easy money.

For in real life money is difficult to come by, and it has to be earned by the sweat of a worker's brow. That is the real economy where bills and the rent must be paid, where real goods and services are produced generating real wealth, the industry and commerce which created the material success and prestige of the USA. But then there is the world of finance which rides on the top of the real economy like Wall Street rides on Main Street, where some fantastical way can be found or engineered around realities like bills and rent, where money grows out of investment, leverage and speculation, where for instance one young banker can in a few days ruin a centuries-old bank (Barings, 1995). It is a world which is wide open to propaganda and manipulation and fantasy, apt to be ever less tethered to the real world, apt to be swept away in dreams of unlimited wealth at the cost of no effort. Such dreaming is not Catholic!

But the Fed let it loose from 1987, in 2008 and in 2019 in particular. In 1987 Alan Greenspan became Chairman of the Fed and began encouraging fantasy finance over real economy. The commercial banks were allowed to speculate with their customers' money. In 2008 their malinvestment generated a huge economic crisis, "solved" by the Fed beginning to create fabulous amounts of "money" out of thin air.

By 2019 as the public was more and more hooked on fantasy money, the Fed's public balance sheet took off into complete unreality, seven trillion dollars and counting, and it is now crashing the real economy with the corona-panic, then "paying" the crash debts that everybody gets into with its unreal trillions, but turning the whole world into real slaves.

And the solution? God is the supreme reality. Let men return to Him, and their perspective would change wholly, and these fantasies of His enemies would begin to lift, like fog in the morning sun.

Kyrie eleison.

MADIRAN INTRODUCED

No. DCLXXXVIII (688)

September 19, 2020

Thinking today is thinking's dissolution.
Madiran? Dissolution's destitution!

As eldest daughter of the Church, France has always had thinkers and writers in the forefront of the defence of the Church, and modern times are no exception. In the confusion and disarray of Catholics arising immediately out of the end of the Second Vatican Council in 1965, an outstanding pioneer of what would come to be "Traditional" thinking was the Frenchman Jean Madiran (1920–2013), creator and editor of the right-wing and nationalist monthly magazine "Itinéraires" (Itineraries) from 1956 to 1996. Already a genuine defender of the Faith before the Council, he made his magazine a centre-piece of that defence after the Council, when it became essential reading for many Catholics trying not to lose their heads or their faith.

In the 1960's Madiran certainly contributed to maintaining in France the literate public that would provide a basis of support in the 1970's for Archbishop Lefebvre to be able to lead a "Traditional" movement in France to oppose the destruction of the Church from within by the Conciliar clergy. Madiran and his magazine may also have seriously helped the Archbishop himself to arrive at his momentous decision at the end of the 1960's to found in French Switzerland the Society of St Pius X, destined to make its decisive contribution to the saving of Catholic Tradition over the next 40 years. The one time that this writer can remember having seen the Archbishop run was when Madiran was once visiting the seminary in Écône, and the Archbishop had to catch him just before he returned to Paris.

Alas, their collaboration came to an end when John-Paul II became Pope in 1978, and Madiran thought that he would rescue the Church, but as far as the Archbishop was concerned, Madiran had had his good influence, and "Tradition" was by now well established. We need today to remember just how unthinkable it was in the 1950's and 1960's for Catholics to doubt their clergy. Here is the enormous merit of Madiran: a true faith unshaken by an almost entire Catholic hierarchy gone astray, together with the courage to stand up and write in public against the mass of people

either “faithfully” following that hierarchy out of “obedience,” or faithlessly rejoicing in its undermining of the Church by freemasonry. That Madiran let himself be subsequently misled by John-Paul II only testifies to the force of the magnetism of Rome which for a crucial period of time he himself had succeeded in overcoming in the service of Catholic Truth.

That something in him never wavered is suggested by the fact that among all the books that he wrote in a long and productive life, the one in which he himself said that he best said what he essentially wanted to say was the book we are going to look at in these “Eleison Comments” – *L’hérésie du vingtième siècle*, The Heresy of the 20th Century. It first appeared in 1968, in other words in the thick of the controversy swirling around Vatican II. It contains a Prologue and six Parts, making perhaps seven issues of these “Comments,” because the book is a classic, even if it has not had many – or any – translations.

It is a classic because it takes a thomistic philosopher to take modernism to the cleaners – how does one analyse a fog? – and Madiran was a thomistic philosopher. But not just any thomistic philosopher, because the mass of Vatican II bishops had been drilled at their seminary or Congregation in the principles of the philosophy of St Thomas Aquinas. But they had not learned or understood how those principles apply to reality. This is because it is relatively easy to teach that philosophy like a coherent telephone book. Catholic pupils are docile and they drink it all in, without necessarily grasping that it is the one and only possible account of the one and only reality around us. But who can teach reality to pupils born in central heating and suckled on television? Madiran was of an earlier generation, which helps, but even then, to see modernism as clearly as he did, he needed a special grace of realism, like Pius X de Corte, Calderón and a select few others.

Fasten your seat-belts. Madiran is worth it. Next week perhaps, his Foreword.

Kyrie eleison.

ARCHBISHOP TRANSFERRED

No. DCLXXXIX (689)

September 26, 2020

Thus followers great turn into buriers small –
Have mercy, God, we all of us can fall!

Two days ago, the mortal remains of Archbishop Lefebvre were transferred from the vault next to the Seminary of Écône where they had rested temporarily since his death in 1991, to a solid marble sarcophagus in the crypt beneath the Seminary Chapel specially prepared for their permanent repose. All splendour is fitting for the place of burial of the greatest man of God, the greatest hero of the Catholic Faith, of modern times, the Archbishop who virtually single-handed saved the Catholic doctrine, sacraments and priesthood from perishing, from their corruption and elimination by modern men who no longer believed in them as they had been handed down by the faithful Catholic Church through nearly two thousand years.

And one may say that after his death his successors continued his work more or less faithfully for another 20 years, but then in 2012 occurred a change in his Society of St Pius X which obliged many souls to speak of a New-society, somewhat as the changes in the Church following on the Second Vatican Council (1962–1965) obliged many Catholics to speak of a New-church, so radical were the changes. Alas, the ceremony of transferral of the Archbishop's remains reflected this transferral of his work from Society to New-society, because it was celebrated not by the present Superior General, Fr. David Pagliarani, but by his predecessor as Superior General, the one who was mainly responsible for the transfer from Society to New-society. This choice of Fr. Pagliarani's predecessor to celebrate such an outstanding event in honour of the Society's Founder is neither a good omen nor is it an accident. It reminds us of the quote of Our Lord (Mt. XXIII):

29 Woe to you, scribes and Pharisees, hypocrites! for you build the tombs of the prophets and adorn the monuments of the righteous, 30 saying, 'If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.'

It may well be that today the universal hypocrisy of a world spurning Our Lord runs

so deep that many souls taking part in the ceremony of two days ago were not conscious hypocrites, God knows, nor so severely to be condemned as Our Lord condemned those who He knew were about to crucify Him. For indeed many Catholics, who had been faithfully following the Archbishop in his “disobedience” towards the Church’s unfaithful officials, were skilfully misled by his successors back towards the same officials with their Conciliar religion of man. Nevertheless, objectively speaking, the parallel is clear.

** The Pharisees built monuments to honour the prophets that they themselves would also have killed.*

The New-society builds a sarcophagus for its Founder when it itself has been making friends with the Pachamamists whom he already abominated.

** To the Pharisees Our Lord promised to send messengers to denounce their infidelity, but these they would kill just the same.*

To the New-church and New-society he sends an Archbishop Viganò to remind them of their infidelity. As for the New-church, it would kill him. The New-society does its best to pay no attention to him.

** The Pharisees were warned by Our Lord of the grave consequences of their infidelity, and indeed in 70 AD Jerusalem was utterly destroyed.*

As for the New-society, it has for now reduced the work of Archbishop to radical impotency, because the worldwide network of the Faith which he built up is in absolute need of new bishops to maintain that Faith, but by the New-society’s refusal to consecrate new bishops without the Pachamamists’ consent, it is refusing new bishops who will maintain the faith of Archbishop Lefebvre, because the Pachamamists will never consent to the consecration of bishops who will defend that faith.

In brief, the New-society’s members allowed that predecessor of Fr Pagliarani to honour their Founder’s place of burial who did more than anyone else to bury his work. Are they aware of how they risk contributing to the transferral of a gathering for heroes into a playpen of Neo-pharisees?

Kyrie eleison.

MADIRAN'S FOREWORD

No. DCXC (690)

October 3, 2020

God is as good as lost for men of today?
But not for souls that love Him, suffer and pray.

In the Foreword to his book on *The Heresy of the 20th Century* Jean Madiran begins with the direct statement that it is the Catholic bishops who are responsible for the heresy of the 20th century (p.17 in the 2018 re-edition of the book from via.romana@yahoo.fr). Knowing that he will be accused as a mere layman of speaking out of turn, he states defiantly (28) that when the shepherds or bishops have turned into wolves or destroyers of the Faith. he needed as a baptised Catholic neither to ask for, nor to be given, any mandate to defend the Faith

And he makes (26) a crucial distinction which announces the thesis of his whole book. Heresy in the strict sense of the word means the wilful denial of what one knows to be a defined proposition of the Faith, but in the broad sense it means the acceptance of a whole teaching radically alien to the Faith. The heresy he will be attacking is in this broad sense, going far beyond the contradiction of just any one proposition of the Faith. The “20th century heresy” is to be found rather “in the night, in emptiness, in nothingness.”

And how did the French bishops get emptied out? Madiran writes (20) that for 100 years, reaching back then to the middle of the 19th century, they had been out of touch with Rome, at that time the truly Catholic Rome of Pius IX and the Syllabus, because their whole mentality (21) had slipped away from Rome. Theirs was Catholic discipline without conviction, Catholic obedience without understanding of what the obedience was for. In a few words Madiran is hitting on the essence of the pre-conciliar Church: under the influence of the modern world, a progressive loss of Catholic faith had resulted in a Church where the appearances were still standing but the substance behind the appearances was gone. How the true Church needed to resist that new Revolutionary world the anti-liberal Popes did lay out, especially Popes Pius IX, Leo XIII and Pius X in their social teaching, but of their Encyclicals Madiran (23)

says that the bishops in the 1950's knew virtually nothing.

Graver still for Madiran, foreshadowing the whole Part VI of the book to come, the 20th century heresy of these bishops was their all-engulfing faithless mentality, which denies that there is any such thing as the natural law (24). Magnetised by the modern world, infected by its liberalism, they had long been mentally slipping away from Rome and rejecting its social doctrine, but in the 1950's they were still mouthing certain formulae of the old catechism. However, in their hearts all sense of the natural law was being lost, and this meant that in the years immediately following the Council they were ready to lay hands on dogma and the catechism which they had left up till then outwardly intact. Thus their disagreement with Rome on social doctrine contained implicitly that total uprooting of the Christian religion from which the entire Church suffered in the aftermath of the Council (25).

For if there is no natural law or rational order embedded by God in all of Creation around us, then all reason and faith are shipwrecked, and while the formulae of the Gospel and the dogmatic definitions may for a while be accurately recited and repeated, their substance has been drained out and all religion has been radically subverted. Bishops without natural law have no more access to the Gospel or to dogmatic definitions. They can no longer preserve or hand down anything (26). They are ripe to swing left towards the substitute religion of modernity, which is Communism (26).

And to conclude the Foreword, Madiran appeals to a compatriot who foresaw this decadence in the clergy even before the First World War. Charles Péguy (1873–1914) wrote in 1909 that the clergy (30) were successfully destroying Christianity by wanting it to progress with the times. They were themselves losing the faith (32), accepting its disappearance as something natural.

Kyrie eleison.

VOCATIONS STILL?

No. DCXCI (691)

October 10, 2020

The Pope, your Mother said, must consecrate
Russia. Dear God, let it be not too late!

Can there still be vocations of younger or older souls to the service of God in a seminary, convent, friary or monastery, amidst the distress of the Catholic Church today? The answer can only be in the positive because the fact is that God is still calling souls to His service, and “A fact is stronger than the Lord Mayor.” On the other hand Superiors of seminaries or religious houses need to take into consideration two circumstances special to the situation of the Church today which should render them more careful than ever in accepting vocations beneath their roof. These are firstly the ever increasing immaturity of souls growing up in the modern world, and secondly, the ever growing unreliability of Church leaders.

To begin with, let us remind ourselves that the Catholic Church comes directly from Jesus Christ who will preserve it until the end of the world (Mt. XXVIII, 20), and into eternity. He has with the Father and the Holy Ghost all the power needed, and much more, to provide it with all means necessary for its survival. Now those means necessarily include a priesthood, bishops and priests and in some sort of hierarchy, to ensure those sacraments which are essential to the life of supernatural grace of the Church’s members. Therefore until world’s end Our Lord will always be giving enough vocations to men to guarantee that the Church has the men it needs as ministers. As for the women into whose nature it is built by God to be the “helpers” or “helpmates” of man (Gen.II, 18), they are not to be priests nor as necessary to the Church as priests, but by the gifts which God gives to them and not to men, they can render to the Church such precious services that it one cannot imagine the Church being without feminine vocations. For instance, where would the Church’s apostolate be without the prayers of Sisters, grandmothers, etc.?

However God is God, and His ways are inscrutable by men. See the end of Romans XI, and all of the Book of Job, Chapters XXXVII to XLI. He reaches far beyond our human minds, and in the fallibility of the last six Popes inclusive, He is already

reaching well beyond what many Catholic minds can bear. They need to read Job. Nor is the Almighty finished yet by any means. Our Lady has told us that fire will fall from the sky, eliminating a large part of mankind, and if sins do not slow down there will be no more forgiveness for them, a prediction easier to understand ever since the Covid scam recently made so many of the very churchmen shut down their confessionals. Let us pray and work for Our Lord to send workers into His vineyard, but let us not try to tell Him how many He needs. Only He knows that.

Meanwhile we human beings must confess that, as said above, we throw at least two serious obstacles in the way of His calling souls to serve Him. Firstly, the immaturity of souls leading a modern life. If there is one thing that makes a boy or girl grow up so as to become capable of enduring the discipline of religious life or the hardships of married life, it is suffering, but is not the illusion everywhere today that suffering can be blamed on somebody else, may be avoided, and need not be endured? Nor are the characters of children formed when parents less and less know how to bring them up. Nor are they given much responsibility to bear, which could also mature them. City and suburban life hardly favour vocations.

But secondly the disorder in the Church also discourages vocations. For as long as the Church was, despite all human failings, a doctrinal and structural rock of ages, I could as a young person entrust my life to it and be sure that several layers of Superiors above me would function on a basis of objective truth and justice overall. But ever since Vatican II changed Church doctrine and the basis on which it operates, how can I still be sure of an objective and stable framework within which to lead the rest of my life? One great lesson of this Church crisis is that the Catholic Church can no more do without the Pope than a puppet can do without its puppeteer – it becomes a jumbled heap of strings and bits of coloured wood.

Of course God can and will supply for the good of His Church, but we can hardly expect vocations to come forward tomorrow just like they did the day before yesterday.

Kyrie eleison.

MADIRAN'S PHILOSOPHY

No. DCXCII (692)

October 17, 2020

As modern “art” cuts free from visible things,
So modern “thought” uniquely chaos brings.

Like Pope Pius X in his great anti-modernist Encyclical of 1907, *Pascendi*, Jean Madiran in his book “*The Heresy of the 20th Century*” starts out from philosophy, because both of them see that the problem which makes it so difficult for modern minds really to grasp Catholicism is rather philosophical than theological. Thus the first of six Parts of Madiran’s book has for its title “*Philosophical Preamble.*”

Surprisingly, Madiran himself tells readers that they can skip the Preamble if they like, but that can only have been to spare many a modern reader who is rightly allergic to the delinquent nonsense which proceeds from the so-called “universities” of today. In fact, the argument of Madiran’s book is as dependent on true philosophy as it is independent of today’s “philosophistry,” or pseudo-philosophy.

But how and why can supernatural Faith be so dependent on philosophy, which is the rational study of all natural reality, the raising of (true) common sense, from an amateur to a professional level, so to speak? Answer, a good wine-maker does not depend on clean and uncracked glass bottles to make good wine, but he cannot run his wine business without such bottles, because if all the bottles are dirty inside, nobody is going to buy his wine, however good it is. The wine-maker presupposes that he will get automatically clean bottles. Compared with the wine, the glass bottle is worth next to nothing when it is empty of wine, but it is absolutely necessary without cracks or dirt for the wine-maker to contain his wine.

Now human reason is like the bottle. It is only a natural faculty but by the time it reaches death it is meant on pain of eternal condemnation to contain the supernatural wine of the Faith (Mk. XVI, 16). The Faith is a supreme gift of God by which a man’s reason is supernaturally elevated to believe, but if that faculty of reason is fouled up by human errors and misbeliefs, then like the dirty bottle it risks fouling up God’s wine of belief, however divine that belief is in itself. Now just a little dirt in the bottle will spoil the wine it contains, but modernism in the mind is such a radical error that

it will spoil, or undermine, any Faith poured into that mind. And as wine poured into a dirty bottle cannot help being spoiled, so Catholic Faith poured into a modern mind can hardly help being undermined. So teach Pius X, de Corte, Calderón and Madiran, along with all others who have grasped the full objective malice of a modernist mind.

So how does Madiran in particular prove that the French bishops in the 1960's were out of their Catholic minds? He starts out from an official declaration of theirs in December of 1966 (p. 40) where they affirm that "for a philosophical mind," the words "person" and "nature," crucial for Christology (Catholic theology of Christ) have changed their meaning since the time of Boethius (who hammered out the definition of "person") and of Aquinas (who did similarly for "nature"). In other words, for the French bishops modern philosophy has left behind the Church's classic philosophy embedded in unchanging Church doctrine, so that for them, thomism is obsolete "for a philosophical mind," and to be discarded.

But in a Church whose doctrine always corresponded to what never changes in extra-mental reality, this perspective of the French bishops is absolutely revolutionary. It can only mean, says Madiran (43), that they are accepting the Copernican revolution in philosophy of Immanuel Kant (1724–1804), who placed "reality" no longer outside but inside the mind. However (45, 46), there is no obligation, except in Kantian philosophy, to accept this internalising of reality. Only on its own premisses must one arrive at its unreal conclusions. By their moral choice of Kant over Aquinas, the French bishops were in fact demonstrating their implicit apostasy (50) and their anti-natural religion. They were declaring their independence from God's Truth by their rejection of God's reality, and of the Order which He implanted in Nature (60–63).

Madiran concludes his Part I by saying that whereas Thomism corresponds to the human experience of all times and all places (66), Kantism has cut the French bishops mentally adrift, like the modern age they so seek to please (67).

Kyrie eleison.

FORTUNATE FAMILY

No. DCXCIII (693)

October 24, 2020

A family can survive, even today.
With God's grace, "Where there's a will, there is a way."

When the horizon is, humanly speaking, so dark all around, and when demonic forces are intent on tearing the family apart because it is the means designed by God to start human beings out on the road to His Heaven, then it may be a good time to summarise for readers of these "Comments" an email sent to their editor by the father of a family of eight children in the United States, who is neither hopeless nor afraid. He lives in the middle of nowhere. He has Mass only once a month in a Traditional Chapel nearby. But sanity is still possible. Here is the essence of his email –

Spiritually and sacramentally, we continue to survive with monthly Mass at our Resistance chapel which we will need as long as we have need of Mass and the Sacraments. And I do not see that need (or the crisis in the Church) ending any time soon. The chapel is up and running, but there have been some poor turnouts at the last couple of Masses. For various reasons, a good number of Traditional Catholics seem to be giving in to the media-induced panic.

Our family is doing well; we have no complaints. We are expecting our ninth child soon. We had another boy recently. Everyone notices how different he is from the girls. He explores everything, gets into everything, is more interested in "things", machines, equipment, etc., than people. Since we have several girls, we really notice the innate differences between boys and girls. Our children are all into music, because I am teaching them to love and appreciate music with melody, harmony, rhythm, and good lyrics. We listen to folk music, especially Irish, various instrumental music, classical, and chant. Any songs coming from a place of angst, despair, depression, hate, etc. are evil, ugly, and to be shunned.

I have been working full time from my home office for a Catholic operation which seems to be waking up more with every passing year, unlike the SSPX which once had the full package of

truth, but is losing it year-by-year. If where I work continues to be faithful to the Truth as they have been, it will eventually have to become full Trad or change course/betray at some point. There are no other options. I also work manually in our gardens which we have just finished expanding, having learned about "Back to Eden" gardening a couple of years ago. Our soil is pure clay and very poor, but with mulch one can imitate God's nature, letting rich soil form from organic material by rotting down. With a recently discovered source of free wood chips, I can make quantities of my own mulch. So the children are all helping me to use this new technique to treat our fruit trees and start garden beds. We hope we will soon be able to grow a decent amount of food here. Our two garden beds measure 1,500 square feet, so far.

We are especially concerned with the results of the election this year. My gut feeling is that 2020 will make 2016 look like child's play. Then there's the whole COVID madness and the nationwide riots over a black man who overdosed on Fentanyl. Maybe the fight is merely between the really bad guys (Deep State) and some lesser or rival bad guys (Trump and his associates). Maybe Trump is merely less evil, i.e. he hasn't partaken in the child sacrifice, child torture, and other devilry that the rest of them have? My hopes are limited. Still, I do not think that Trump is on the side of the Deep State. I will be voting for him because of his unprecedented actions against abortion and in favour of freedom in general.

We are doing fine financially, thanks to many blessings from God. But the biggest blessing has been that I learned as a teenager the evils of the bankers' usury. Without this grasp of economics, I might be blameless and sinless but still deep in debt and related miseries. Also my wife has always been frugal, so we have always lived within our means, giving up many luxuries and working hard, but now we are reaping the benefits. We are now completely debt-free, even with eight children and only one modest income. I point out to my children that it took years of frugality and hard work, but eventually it can be done.

As for the local chapel, alas, many souls come and do not come back, but today some are looking for a Tridentine Mass where they can continue to receive Holy Communion on the tongue, as forbidden by our official diocese for "Covid" reasons. So much for Tradition depending on the official Church! I often wonder why God is allowing so many setbacks for Tradition. Is He purifying the remnant, looking for more quality over quantity? Both among non-Catholics and in Traditional Catholic families, even when the parents seem solid, I do not see their children "fully taking their place" in the next generation. The tides of the World beat on them relentlessly, wearing them down, some slightly, some greatly, while some completely collapse. Truly, if these days are not shortened, even the Elect will not be

saved.

Kyrie eleison.

MADIRAN; THE BISHOPS

No. DCXCIV (694)

October 31, 2020

True bishops are a gift of God alone.
If they're not prayed for, all mankind will groan.

It will be recalled that in the Prologue of his book *The Heresy of the 20th century* Jean Madiran placed the blame for that heresy fairly and squarely on the Catholic bishops who led up to and followed straight after the Second Vatican Council (1962–1965), notably on the bishops of France whom he best knew. Chapter I of his book showed, following St. Pius X's great Encyclical *Pascendi* of 1907, how these bishops' minds were rendered unfit for reality, let alone for Catholic doctrine, by the subjectivism of Kant's philosophy, now reigning supreme in the philosophy departments of virtually all "universities." In Chapter II Madiran tackles the French bishops themselves, in six loosely connected sections.

Firstly, he says that to follow these bishops we would have to throw away a veritable treasure trove of Catholic treasures, such as St. Pius X, Gregorian Chant, Thomism, Canon Law, Our Lady, patriotism, our Greco-Latin heritage, Marian piety and last but not least, the devotion of little old women praying. For our part, he says, we refuse to scorn any of these familiar features of the Catholic family. Behind all of them is the love of Christ, while behind all the talk of "recycling," "renovations" and "renewal" is hate. And behind all achievements of "Western civilisation" is Christ, neither India nor Africa nor China.

Secondly, to all the world the Newchurch has proclaimed its apostasy: the Newbishops' policy is no longer to convert anyone. Yet the basics of life and death remain exactly the same. Let the Church teach us how to live and die. We are all too full of the world. Let priests teach us how to get to Heaven!

Thirdly, these bishops say that "the change of civilisation" calls for "a more evangelical concept of salvation," by which they mean not just "a new form of words," which is what they say they mean, but a new content of the words, meaning a new religion. Your Excellences, our answer is "NO!" Moreover, as a baptised Catholic I am entitled to demand of you the true Faith, because your "new form of words" in pursuit of a

new “concept of salvation” is bound to be heretical, not just clumsy, but a new religion, contradicting the true Faith.

Fourthly, up until 1966 these bishops had not yet defected from the Catholic Faith, but now they are claiming that theirs is at last the authentic Christianity, when in fact their “post-Conciliar mentality” is breaking with the true Faith. The truth is that we are in the middle of a war between two different religions. And actively or passively, all the bishops are supporting the new religion. Some Catholic bishop must speak up, because souls are perishing! Msgr. Lefebvre, are you listening?

We need no bishops to tell us to be modern. We are all too modern. But modern technology and modern philosophy are not the business of Catholic bishops! We know the moderns, and we scorn them. You do not know them and you love them. Marx, Nietzsche, Freud are mere fantasy-merchants. Wake up!

Fifthly, the Newchurch is now ruining all apprenticeship, teaching and education. By wanting to give to the youngsters only what is modern, which they already have, you give them nothing, while making them think they know everything. Thus abandoned, they will become tomorrow’s barbarians, so that you are betraying not only the Faith but all civilisation. Come back to Tradition! God, give us some true bishops!

Sixthly, the bishops’ authority is based only on truth, legitimacy and law. If these bishops were right, the Church of Tradition would no longer exist. But the Truth is primarily their business, so that they have no authority to change the Faith, and if they do so, they have no authority to be obeyed, nor will we leave them in peace. We expect from them the certainty, purity and sanctity of the unchanging Catholic Faith.

(In Section 4 above, Archbishop Lefebvre is not mentioned by name, but he was in Madiran’s mind. Two years later the Archbishop founded the Society of St Pius X, and the rest is history.)

Kyrie eleison.

NEXT COVID?

No. DCXCV (695)

November 7, 2020

By His Truth, Jesus Christ made us all free.
Preferring lies, great prisons we shall see.

All over the world ever more people, observing the utter disproportion between on the one hand the huge Covid-propaganda of their vile media and governments, and on the other hand the scarce reality of Covid-deaths anywhere around them, are convinced that there is much more to Covid-19 than meets the eye. They are unquestionably right, but who the criminals are behind Covid, and what they are after is not so clear. Materialistic liberals can hardly imagine that anybody could be so evil, because they need to believe that everybody is nice, whereas believing Catholics have a chance of understanding, through their Faith.

What they understand through their Faith is that human life is a time and opportunity given by God to every human soul that He creates, to choose between eternal bliss in Heaven by serving and loving Him, or unending torments in Hell by spurning and refusing Him. Hosts of angels, created before men, were given the same choice, and perhaps a third of them fell, and were flung into Hell. These all now bitterly envy human beings their possibility of getting to the Heaven which they refused, and they do all they can to pull human souls down to Hell with them. Here is where the evil on this earth originates.

But if God is all-good and all-powerful, as He is, how can He allow any such free play of evil? Because He does not want any kind of robots in His Heaven. He wants with Him there only angels and souls that have been able to make an entirely free choice between Himself and the Devil, and who have chosen Himself against all possible allurements of the world, the flesh and the Devil. And if the Devil succeeds in blinding souls with error and seducing them for instance with his honey-traps, then God will often scourge those souls in this brief life in order for them to think again, to come back to Him and to save themselves for eternal life. "O God, punish me in this life" prayed St Augustine, "just so long as you need not punish me in the next." And

God often uses fallen angels and wicked men to do the scourging that He knows is necessary for the salvation of souls. And here is where much of the suffering of men on earth originates.

And here is why the great Covid-lie is likely to thrive for a while yet, because a mass of souls today are virtually trapped in atheistic materialism, which is the essence of Communism, and it is liable to take great suffering for souls to be shaken out of it. Deeply deceived by a false notion of liberty (freedom to choose between good and evil instead of between good and good – I have no inalienable right to choose evil), they are convinced and crusading liberals who insist on freedom for evil and, as we saw in the riots of this summer, on freedom for the destruction of the police, of all law and order, of their cities, of all feeble remains of Christian civilisation, in brief on freedom to make war against God. It took over 70 years of the full horrors of Communism for “Holy Russia” to begin to come back to God. What will it take to bring an entire apostate world to be ready to beg Our Lady to obtain Russia’s full Consecration?

Therefore expect in the rest of 2020, according to a recent source in Canada, the rolling in of secondary lock-down restrictions, with a new “surge” of Covid-related deaths, and the rushed acquisition or construction of “isolation facilities” throughout the country. Expect by the turn of the year much stricter lock-down measures, and in the New Year the introduction of a universal basic wage program alongside a new virus (Covid-21) due to overwhelm medical facilities. Planned for the Spring are a third lock-down, stricter still, imposition of the basic wage program, large economic disruption, and to offset an international economic collapse, a total debt relief program by which citizens will be offered, by the government, cancellation of all their debts in exchange for giving up for ever all ownership of any and all property and assets, and for accepting Covid-19 and Covid-21 vaccinations. And if any citizens refuse?

“They will be deemed a safety risk and re-located into isolation facilities, with their assets seized.”

We have been warned. God is not mocked (Galatians VI, 7). Let us pray!

Kyrie eleison.

MADIRAN; THE HERESY

No. DCXCVI (696)

November 14, 2020

No ocean storm could ever drown a cork,
Nor heresy smother Truth's traditional talk.

In his book "The Heresy of the 20th Century" Jean Madiran (1920–2013) has presented the heresy's gravity (Foreword); its underlying philosophy (Part I) and the bishops responsible for it (II); in Parts III, IV and V he comes to the heresy itself, which he analyses according to its seven Propositions. In Part III he presents the first two on their own because of their importance; in Part IV the first six in a little detail; in Part V the seventh Proposition, also on its own because of its overwhelming importance for Madiran. Part III, subject of this week's "Comments," sub-divides into six Chapters.

In Chapter One, Madiran declares that on the eve of Vatican II (1962–1965) the religious atmosphere was already pestilential in general, but the then Bishop of the city of Metz in Eastern France, Msgr. Schmitt, brought the whole vague pestilence into clear focus. Seven Propositions sum up what was in fact the new religion which he backed by all his episcopal authority. The first Proposition declares that today's changing world imposes a change in the very concept of salvation brought by Jesus Christ. And the second declares that the Church's idea of the plan of God was up till then not evangelical enough. In brief, (P1) the Church must promote "socialisation," says the Bishop of Metz, because (P2) the old Church was not collective enough, but too merely personal in its practice of the Gospel. But what the Bishop is in fact promoting is Communism, says Madiran.

For indeed "socialisation," argues Madiran in Chapter Two, rests upon a Marxist view of history, materialistic and determinist, which shows that the Bishop of Metz has lost the Christian faith, because how can the spiritual goals of Christianity coincide with the materialistic goals of Communism? Communism is a social system to be rejected for religious reasons, because as a social system it pretends to replace the Church's social system and therewith Christianity.

In Chapter Three Madiran rejects Bishop Schmitt's claim that men today best of all

understand Gospel brotherhood (cf. Proposition II above). Such a down-grading of all the social works and achievements of the pre-Conciliar Church is ridiculous and for Catholics, says Madiran, it is an unseemly narcissism.

Thus by 1967, says Madiran in Chapter Four, it had become clear to the world that Bishop Schmitt was promoting no less than a new religion, or a heresy, vandalising centuries upon centuries of Catholic tradition. The French bishops are vandals without intelligence or character. Henceforth it is up to the laity to defend the Penny Catechism, in other words the very basics of the Faith!

In Chapter 5, against keeping up with the times (Prop. I), Madiran upholds the First Commandment, because it is the unchanging God and not the changing world that must hold first place in our hearts and minds. Nor will the times ever be with the Church, because the Church is with Jesus Christ. It is only worldly Catholics that the world admires. And against the Church not practising the Gospel enough (Prop. II), Madiran says that the Saints never invented anything in order to be “evangelical enough,” on the contrary they always strove to be as faithful as possible to tradition in order to put the Gospel into practice.

In conclusion, Chapter Six, Madiran denies that there is any truth to be salvaged from Propositions I and II, and he declares that Bishop Schmitt’s new religion wants the Church to gain the whole world by losing its own soul. The new religion has neither true authority nor true obedience, and Madiran has a prophetic vision of Catholic Tradition surviving Vatican II, because it makes free men kneel nobly before their God in accordance with a real authority and a real obedience. Such Catholics will never follow the false religion of poor bishops like the Bishop of Metz, just let him wait and see!

Kyrie eleison.

VIGANO ANSWERS

No. DCXCVII (697)

November 21, 2020

Thank God for Viganò's clear and Catholic voice.
Each week his words could be these "Comments" choice.

In the month of August a journalist with Life Site News wrote to Archbishop Viganò in hiding in Italy an article concerning daily life in today's world for Catholics wishing to keep the Faith. The title was Questions for Viganò: His Excellency is right about Vatican II. But what does he think Catholics should do now? The Archbishop began his reply of September 1st by assuring Stephen Kokx that he was happy to answer the questions, because they addressed "matters that are very important for the faithful." The Archbishop's reply is summarised here below, while at the end of it these "Comments" will highlight one point in particular.

Kokx asked the Archbishop, "Who belongs to the Catholic Church and who is separated from it?" The Archbishop replied, anybody who proposes any of the adulterated doctrines of the Council cannot possibly be Catholic. Nor can anybody be Catholic who accepts any of those doctrines knowing them to be in rupture with unchanging Catholic doctrine. On the other hand if a person is baptised, considers themselves to be a Catholic and recognises the Catholic Hierarchy, that does not necessarily mean that they accept the Conciliar doctrine, or adhere to the Conciliar team, knowing them to be in rupture with Catholic Tradition. Nor then are they necessarily outside the Church. But even office-holders who have authority inside the Church are doubtfully Catholic if they accept Conciliar doctrine knowing it to be contrary to Catholic Tradition. They have Authority in the Church, but they cannot exercise it. Only their Authority entitles Conciliarists to claim that they are Catholics, and not just members of a sect.

Therefore Traditional Catholics belong in the Church, and Modernists do not. Moreover laity faithful to Tradition often may and must seek out priests, communities and institutes that are likewise faithful to Tradition, especially in the celebration of Mass. In this respect the clergy are less free than the laity because they belong to a

hierarchy which normally requires obedience, but they have the same right and duty to practise their Faith, that Faith which justifies and requires their use of the old rite of Mass. And if the Church is to rise again from the various horrors of the Newchurch, note that the fidelity of true believers under persecution is needed inside the Church, to defeat Modernism.

It was by staying inside the Church that Archbishop Lefebvre was a model of faithfulness under persecution. His Society of St Pius X was a standing reproach to Modernists, and it was enabled to survive by the episcopal Consecrations of 1988, so that eventually the true Mass could be set free again, and Vatican II could be shown up. Bishop Tissier de Mallerais is right that for the time being there are both the true Church and a false “church” under one roof, but that roof is Catholic, so that it belongs to the true Church while the false Conciliar Church is nothing but an intruder. We must hope and pray that a number of now sleeping shepherds will wake up to see how they have been deceived.

In this necessary fight for Our Lord and His Mother it is a privilege to take part, and by so doing to help to revive honour, fidelity and heroism. By the sacrament of Confirmation, we are soldiers of Christ, and Christians have had to take part in one great battle after another to defend the True, the Good and the Beautiful. Let us resist Modernists with Truth and charity. Those who practise Modernism are at fault, not we who denounce it! Let the laity by all means attend Masses which do not shock, but nourish their Faith. True pastors will be given back to us by God, untrue pastors will die off. Let the laity look after good priests, recreate charity, avoid division and rebellion, offer advice respectfully, calling in question not Church authority but how it is misused. God will not fail to reward our fidelity and to restore His Church, drawing vocations from families which will have kept the Faith. All serious problems are human problems. All human problems have a Catholic solution.

And the point to highlight? Notice how the Archbishop measures everything by Truth and Faith.

Kyrie eleison.

MADIRAN - 6 PROPOSITIONS

No. DCXCVIII (698)

November 28, 2020

“God, please move over. Kindly get out of the way.
We’ve had enough of You. You’ve had Your day!”

From the Prologue of Jean Madiran’s book *The Heresy of the 20th Century*, presented briefly in #of these “Comments” eight weeks ago, readers may remember Madiran’s own dismissal of the heresy concerned as being “night, emptiness, and nothingness.” Nevertheless that heresy has had in the aftermath of Vatican II, and up till today, a devastating power to wreck the Catholic Faith, liturgy, Church and souls as they were before the Council, and so Madiran gives to his readers some account of the “nothingness.” This account he presents in Parts III, IV and V of his book, where he analyses seven main Propositions of the heresy, culled by himself from writings of Bishop Schmitt, whom Madiran credits with having brought into focus the devastating nothingness of the new Conciliar religion. Here in heavy type are all seven Propositions in order, followed by a brief summary of Madiran’s comments.

1 Today’s changing world imposes a change in the very concept of salvation brought by Christ,

2 and it shows that the Church’s idea of the plan of God was, up till now, not evangelical enough.

3 Faith listens to the world.

4 Socialisation is not only an ineluctable fact of world history. It is also a grace.

5 No age before ours has ever been able better to grasp the Gospel ideal of brotherhood practised.

6 In a world turned towards the future, Christian hope takes on its full meaning.

7 Natural law is the expression of the collective consciousness of mankind. (This seventh Proposition is so devastating that Madiran will reserve for it all of Part V.)

1 The first two Propositions have already been analysed by Madiran in the preceding

Part of his book, so on the first (P1) he merely adds here that it is the necessary and sufficient principle of the whole new religion. One could sum up: just as Catholicism is “all Tradition,” so modernism is “all change.”

2 P2 begins to spell out P1, i.e. it begins to specify what change is needed. Like countless systems since Protestantism protesting against Catholicism, it appeals falsely to the Gospel against the Church.

3 P3 makes clear that P1 and P2 have changed what believers are henceforth to believe in: as Catholics used to believe in God because He is God, now they are to believe in the world because it is the world.

4 And believing in the modern world means believing in its great movement of socialisation or collectivism, i.e. Communism, because not only is the movement inevitable, it is also a religious grace (!).

5 In other words “Christ’s salvation” (P1) and “God’s plan” (P2) have become merely words, kept as relics of the past, but with all supernatural meaning and reality emptied out.

6 Similarly all supernatural hope and striving for God’s Heaven are emptied out and fulfilled – better – by modernity. For never before in all 20 centuries of Church history have Christians so well understood Christian hope as we men of today, all straining forward together to the Brave New World Order (!).

Madiran’s final comment is to observe how all six Propositions hang together which he culled from Bishop Schmitt. Thus P1 is the springboard of all six. But why this mania for change, which is so clear also in all modern politicians? Because before the modern age, everything used to be based on, and to turn around, God. But now man rejects God. Therefore everything must be changed, (P2) with man instead at the centre, and (P3) with man’s world as the complete horizon. This centring on man (P4) cannot be reversed, but (P4) it is as good as a religion, and (P5) never have men been better suited than today to centring on man, or (P6) to looking forward to the human future of mankind. The synchronisation of this system with Communism is clear, with its elimination of God and deification of man. It will be even more clear with (P7) the elimination of nature and of the natural law. The summer riots in the USA were all about the final elimination of Almighty God. Lord, have mercy on us!

Kyrie eleison.

COVID - ORIGINS?

No. DCXCIX (699)

December 5, 2020

Great gifts they had, the Messiah to provide,
But brought a mighty curse upon their pride.

These “Comments” have claimed that Almighty God is at the very centre of the storm being raised all over the world on the basis of the counter-truth that the Covid-19 virus presents a major threat to all of mankind. The statistics have since shown that it is hardly more of a threat than any average flu virus, but it does threaten to change significantly the whole world’s way of living, because it has surely been engineered to do so by the Judeo-Masonic enemies of God. These are neither all non-Gentiles nor all Freemasons, but those non-Gentiles and Freemasons that conspire together to establish a worldwide tyranny to spite Almighty God by damning to eternal Hell all the human souls that He creates.

The result is a cosmic war between the friends and enemies of God which generates the history of mankind. Obviously God by His omniscience knows down to the smallest detail everything that both sides are up to, and by His omnipotence He can intervene at any moment to help His friends, as He did supremely 2000 years ago by the Incarnation of his divine Son. But since His prime purpose is to populate His Heaven with rational beings who will have used their reason to spend their eternity with Him and not without Him, then one might say that to His enemies he ensures a considerable freedom to tempt and torment His friends, while for His friends He intervenes to ensure a level playing field. For indeed His enemies have the Devil and his armies of fallen angels to help them, to the point that St Paul will warn Christians that their fight is not against human flesh and blood, but against devils (Eph. VI, 12).

Truly devilish is the cunning with which the conspirators against God disguise from His friends their true intentions. Our Lord himself says that He sends out His Apostles as sheep among wolves (Mt. X, 16). So a major intervention of God to help His friends was when He enabled the Protocols of the Sages of Sion to be uncovered a little over one century ago. The Sages themselves have bitterly contested ever since the

Protocols' authenticity, but as an American renowned for his common sense said, "If you want to know whether the Protocols are authentic, just look around you." Here is a brief but accurate summary –

Gentiles are mentally inferior to non-Gentiles and cannot run their nations properly. For their sake and ours we need to abolish their governments and replace them with a single government. This will take a long time and involve much bloodshed, but it is for a good cause. Here is what we will need to do. Place our agents and helpers everywhere. Take control of the media and use them for propaganda for our plans. Start fights between various races, classes and religions. Use bribery, threats and blackmail to get our way. Use Free-masonic lodges to attract potential public officials. Appeal to successful people's egos. Appoint puppet leaders who can be controlled by blackmail. Replace royal rule with socialist rule, then communism, then despotism. Abolish all rights and freedoms, except the right by force, used by ourselves. Sacrifice people, including sometimes even non-Gentiles, when necessary. Eliminate religion, replace it with science and materialism. Control the education system, to spread deception and destroy intellect. Re-write history to our benefit, create entertaining distractions, corrupt minds with filth and diversion, encourage people to spy on one another, keep the masses in poverty and perpetual labour. Take possession of all true wealth, property and especially gold. Use gold to manipulate the markets, causing depressions and so on. Introduce a progressive tax on wealth, replace sound investment with speculation, make long-term interest-bearing loans to governments, give bad advice to governments and to everyone else. Since we will blame the goy (Gentile) governments for the resulting mess, eventually the goyim (Gentiles) will be so angry with their own governments that they will gladly have us take over. We will then appoint a descendant of David to be the king of the world, and the remaining goyim will bow down and sing his praises. Everyone will live in peace and obedient order under his glorious rule.

Can anyone not recognise the world "around them," as Henry Ford did? Including the Covid crisis?

Kyrie eleison.

MADIRAN - PROPOSITION VII

No. DCC (700)

December 12, 2020

For all men God has a natural frame and plan,
Light years removed from which, is modern man.

Part V is not the easiest of the six Parts of the 1968 book of Jean Madiran (1920–2013) on The Heresy of the 20th century, because it deals with the Natural Law, which is a difficult concept for modern minds to grasp. And this is because God the Creator is both the writer of the Natural Law and He Who implants it in all His various creatures, and the Great and Good God is a closed mystery for a large majority of modern minds. However, it is for Madiran so important as a means of getting at the 20th century heresy that he makes it the centre of the last of the seven Propositions which he culled from the writings of Bishop Schmitt of Metz in France to give some form to an otherwise formless heresy. Here it is –

7 Natural law is the expression of the collective consciousness of mankind. From which it follows that there is no moral objective natural law promulgated by God and inscribed in the heart of man.

Bishop Schmitt's reason for denying the existence of any such divine law in men would seem to have been that it made man's social life too mechanical, as though the solutions to all of men's social problems could be read off it as from a manufacturer's hand-book. But the hand-book of God for man fully allows for human liberty even in society, whereas the denial of natural law, says Madiran, founds right and wrong no longer on objective divine law but on subjective human conscience, ultimately no law at all. Man is free and responsible, but he is not free to make his own laws. And the Church's social teaching certainly starts out from God's natural law, but to be applied to the immense variety of new concrete situations as in our own time, it needs a great deal of work, such as Pius XII accomplished in his time.

Moreover, with no natural law or order in man, how can there be anything supernatural any more? (What nature is there to be above?). There can be no more 10

Commandments (which express the natural law); no more charity, (which is the beginning and end of the ten Commandments); no more natural religion (constituted by the natural law); no more social life (which presupposes natural justice); nor Christian life (which presupposes natural virtues); and so on and so on. In fact if there is no natural law, all notion of a Christian society becomes impossible, either as society or as Christian.

Objection: All good law is clear and certain. But if natural law requires such elaboration then it cannot be clear or certain. Therefore it is not good law. Reply: In its absolute basics – “Do good, shun evil,” natural law is clear and unshakeable. In everything deriving from those basics it is not so clear for us human beings, and it can be shaken or contested, but it is clear in itself, as when for instance a good judge digs justice out of a confusing court-case. Natural law is known to us from inside us by reason, and from outside us by revelation, for instance the revelation of the 10 Commandments to all men by Moses.

In the third and last Chapter of Part V of his book, Madiran presents the spiritual consequences of the denial of natural law which he has attributed above in P7 to the 20th century heresy. The result in the individual Catholic is that he strays far from a true understanding both of the Christian life and of how far his own life is from it. He no longer has any idea of the absolute necessity of supernatural grace to live a Christian life. He thinks that by his own strength he leads a decent life, yet from that life the Commandments 1 to 4 have vanished, 5 and 7 may still be alive, but 8 is weakened and 6,9,10 have often also vanished. Yet by a sentimental love of neighbour, disciplined by no objective law, he thinks he is fulfilling Christ’s command to love one another as Christ loved us, so he is satisfied with himself. In which state, says Madiran, he cannot be saved. No wonder such a man calls for “a change in the very concept of salvation brought by Christ” – and we have come full circle, back to the first of the seven Propositions in which Madiran summed up the 20th century heresy.

Kyrie eleison.

COVID'S LOGIC

No. DCCI (701)

December 19, 2020

Satan is always, everywhere, defeated,
But always some souls' losses are repeated.

"Sufficient for the day is the evil thereof," says Our Lord in the Sermon on the Mount (Mt. VI, 34). We are never to worry excessively about what may happen tomorrow, amongst other reasons because it may never happen. Therefore the Canadian government's blueprint for the future of Covid-19, already briefly presented in one paragraph of these "Comments" six weeks ago, may not be so much of interest for the details and timing which it announces, both of which can change, because on Lenin's instructions the Revolution is to remain supremely adaptable. What is of real value to souls is to discern the logic in the elements of the Revolution so as not to be completely confused by how events risk soon unfolding.

In today's world crisis the Revolution harnessed firstly (tertiary) economics in the autumn of 2019 when America's Federal Reserve began to rescue the more and more tottering USA economy by more and more huge injections of funny money, enslaving the benefices beneath mountains of debt. Then in the spring of 2020 the revolutionaries began enslaving the (secondary) politics of the entire world in the chains of the huge Covid lie, namely that the Corona virus ranks alongside the bubonic plague as a danger to men. This cleverly chosen excuse of public health disguised also the enslaving of (primary) public religion, a bonus for the revolutionaries whose primary aim is war on God, and the damnation of souls. That the Catholic churchmen themselves even anticipated the State authorities in closing the Church doors testified to how weak the Catholic Church had become since Vatican II. And so they raise hardly a squeak of protest against the falsehood of the "pandemic" of Covid-19, which we were and still are being told by the "scientists" and politicians will kill millions and millions of people.

What an abject lie! By now nearly ten months of statistics prove that the corona-virus is little if at all worse than an average winter-flu virus, it is only our scientific, medical and political "authorities" that have conspired to create and maintain a state of panic

among the people so as to manipulate them (fear is a famous manipulator). The Revolution comes from Satan, and Satan is “a liar and the father of lies” (Jn. VIII, 44). And so the abject lie continued in November with a second lock-down, due to be completed at the turn of the year, and by a third, Covid 21, later in the New Year, when these authorities are capable of letting loose for their purposes a much more serious virus than Covid-19.

Early next summer Canada is due to resort again to economics for the next feature of this Revolution, a “Universal Basic Income Programme” to enable the government to control every individual’s income, making all money digital and as equal as possible, equality being a major part of the Revolution’s anti-natural dream of eliminating all the variety and hierarchy that God planted in His Creation. The background should be a worldwide economic breakdown, engineered to force citizens to enter into the “World Debt Reset Programme,” by which Mammon’s International Monetary Fund will provide all the funny money needed to pay off every citizen’s personal debts (mortgages, loans, credit cards, etc.), in exchange for his forfeiting ownership of any and all property and assets for ever, and secondly for his accepting a double vaccination to “protect” him from Covid-19 and Covid-21. In the ending of private property readers may recognise both a major aim of the Protocols of the Sages of Sion, and that which some people call the essence of Communism. In the vaccinations they may recall a quote of Henry Kissinger from tens of years back: “When the people accept to be vaccinated, it is game over,” meaning that the Revolution will have triumphed once and for all. Revolutionaries deeply mistake God.

But so convinced are they of their ultimate victory that Canadians who refuse to enter into this new order of things will be detained indefinitely in new “isolation facilities” being hurriedly built now, until they accept, because of course by refusing vaccinations they will be a “public health menace” – always the same basic lie, that the authorities are concerned about our health. But “Fear not little flock” of those who truly love God. He has planned to give us His Kingdom (Lk. XII, 32), and not all the various Sages of the world, or of Sion, can stop Him.

Kyrie eleison.

MADIRAN - BETRAYAL.

No. DCCII (702)

December 26, 2020

From God we came. To God we're meant to go,
By Christ. Is there another answer? No.

In Paris in May of 1968 there occurred student riots so radical and long-lasting as to get attention from media all over the world. For theoretical subversion and practical destruction of everything that had till then made up the Western way of life, they were comparable to the riots that ravaged many cities of the United States last summer (of 2020). In fact the Paris riots inspired the sixth and last Part of Jean Madiran's book, *The Heresy of the 20th century*, because they were a picture-book illustration of what his whole book had been trying to say: Catholic civilisation is turning Communist, and it is a great betrayal, and the Catholic bishops are the traitors. Hence the three Chapters of Part Six of the book: 1) May '68 is the bishops' final betrayal, 2) They repudiate the true Catholics, 3) They betray real Christianity.

In Chapter One Madiran tells how when in Paris in the springtime of 1968 the revolting students, like the summer rioters in the USA, threatened to tear down Western civilisation, the French bishops' official comment was, "It is a wide-ranging movement calling for a new society," and they were ready to welcome it in the name of Vatican II. In their official declaration one month later they declared: "The 1968 Revolution divides the people for and against, but we bishops are for." In fact, says Madiran, for those revolting the end justifies the means, so they made such use of force, lies and trickery to get their way that they provoked an even more "wide-ranging" counter-movement, but what do modern bishops care about the radical subversion of all natural law and Christian civilisation? None of them believe that Communism is a betrayal. But it is a movement of reform? That is just a lie and a trap, says Madiran.

In the second Chapter he tells how to ingratiate themselves with the Revolutionaries on the left, the bishops had to bring to them on a platter the heads of the most faithful Catholics on the right, otherwise known as the "integrists," or followers of integral Catholicism. (Here exactly is why in the 1970's Pope Paul VI made such strenuous

efforts to cripple Archbishop Lefebvre, but God had other ideas. However, just a few more years, and what had been his Society was longing for the approval of modernised Rome.) Back in the 1960's the French bishops set out on a long course of talking out of both sides of their mouth.

To the left they would say, "Oh, please don't take us for conservatives or integrists, we're revolutionaries just like you," while to the right they would say, "Oh please don't think we're changing anything." And ever since these bishops have been trying to go in two directions at once – a recipe for paralysis. But they always avoid taking on "integrists" in straight argument – they have given up the high ground of truth.

In the last Chapter of his entire book, Madiran finalises his condemnation of the paltry French bishops. The modern world is not good, running on lies in all domains: Evolution, Six Million, Nine-Eleven, Covid, and those are just a few of the outstanding falsehoods. But what had gone wrong? The students hardly knew because they had mostly been told that the modern world is wonderful. But if that is true, then instinctively they want to tear it down. However, the Catholic Church, while it also disbelieves in modernity, knows exactly what went wrong, and in 1864 published a major list of 80 of the errors – Pope Pius IX's Syllabus of Errors. Here is the doctrine that the bishops should have been teaching the students, because had these learnt it well, they could have been rebuilding all "Western civilisation" ever since the 1960's. As it was, at Vatican II the world's bishops preferred to join the Communists instead of fighting them, and the students were turned into barbarians, and all Christian civilisation was betrayed.

Referring to the bishops, Madiran adds one final word to his book – "Wretches!"

The analysis of The Heresy of the 20th century is clear. The lessons in the 2020's for the USA in particular are plentiful. Perhaps only full-scale disaster will enable mankind to learn them. Yet, as Bishop Butler said in the 18th century, "Things are what they are. Their consequences will be what they will be. Why then should we seek to deceive ourselves?"

Kyrie eleison.